

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## THE CHRISTIAN SECRETARY. PUBLISHED BY PHILEMON CANFIELD HARTFORD, CONN.

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### From the New York Evangelist. THE GRAND CONSPIRACY.

Much interest has been excited in the minds of  
many people of this country, in regard to an al-  
leged conspiracy among the friends of despotism in  
Europe, to subvert the fair fabric of American lib-  
erty and religion, by overrunning our land with Po-  
pish emigrants, and filling it with Popish churches,  
convents and schools. That such a design exists,  
we see no reason to doubt. And it must be admit-  
ted that our free institutions afford every desirable  
facility for its execution. We have an untold  
amount of vacant land in the West, and the policy  
of our government, sustained by the political inter-  
ests of the new states, and struggling for the ascen-  
dancy, may be considered unalterably fixed in fa-  
vor of selling those lands at a very low rate to set-  
tlers. There is also such a vast demand for labor-  
ers on our farms and buildings, our canals and pub-  
lic works of every description, that it would be im-  
possible to impose any obstruction in the way of  
emigrants from every nation. And our naturaliza-  
tion laws entitle every emigrant, by pursuing  
certain formalities, or swearing that he has pursued  
them, in five years, to assume all the powers of citi-  
zenship. Neither the genius of our institutions  
nor the views of our political men will admit  
of any alteration in this matter also. It is  
stated, on respectable authority, that the annual in-  
crease of our population is about 400,000, of which  
about 200,000 is by emigrants; and of these, 150,  
000 are Papists, from Ireland, Germany, Switzer-  
land, Italy, &c.

So we see that besides the increase of that ex-  
isting population, who owe absolute allegiance to the  
Pope of Rome, three-eighths of our yearly increase  
is made up of emigrants, who are bound, body and  
soul, to obey the Pope and all his subordinates, in  
all things whatsoever. At a meeting held in this  
city, on the subject, Dr. Beecher said:

"Suppose there were no difficulty in the way to  
prevent the Emperor of Austria and the Pope from  
sending to this country annually 20,000 troops, who  
should scatter themselves through the length and  
breadth of our land, until they had dispatched a  
sufficient number to strike the deadly blow at our  
freedom—should we not be awake to the enter-  
prise?"

"Here, then, according to the statements we have  
had to night, are 100,000 voters coming among us  
from the dominions of the Pope, more powerful to  
shake down our liberties than 100,000 armed men!"  
"Should we wait, in the one case, until we saw  
the gleaming bayonets of the foe on every hand, ere  
we are awake to our danger? Should we wait  
until he had marched into the very heart of our  
country? Not the less fatal will be our present  
slumber, if we suffer this army of popish emigrants  
to invade us as the emissaries of the Pope at the  
ballot boxes, and shower their paper bullets from  
the ranks of the party."

"Rely upon it, there must be waked up the en-  
ergy of another reformation, or our children—I do not  
put it off so far as our grand-children—our children  
will visit our graves in slavish despair, and clank  
their chains over us, and howl their curses on our  
memories!"

Rev. Mr. Dewey, who is located, as he himself  
expressed it, under the frowning battlements of the  
Jesuit College at Nyack, said he wished to state  
one fact on the subject of the influence of papal  
votes.

"At the time that institution was first contem-  
plated, several judicious articles on the subject of  
monasteries were prepared and handed to one of the  
leading editors at Albany. He declined inserting  
them, saying it would injure the prospects of his  
party. They were then offered to an editor of the  
opposite side—and he also declined, for the same  
reason."

"So we see how impossible it is to present before  
the public facts which hundreds of editors would not  
hesitate to publish if relating to Protestant semin-  
aries. And let it be remembered—the articles al-  
luded to were calm, discreet, judicious statements free  
from personalities of any kind."

This is the political aspect of the subject. And  
truly, it is startling enough to a worldly mind. We  
are surprised that it attracts no more attention from  
politicians, looking at the probable permanence of  
our free and glorious institutions. To complete  
the picture of danger, it ought to be taken into the  
account, that if the Bible should continue to be  
withheld by law from one-sixth of our population,  
the time cannot be far distant when the ever-vigil-  
ant "College de Propaganda" will enter upon a  
field so inviting and so open, and gather a harvest  
of power and influence even more important and  
more easily gained, than what he acquires by emi-  
gration. We leave it to our readers to anticipate  
the day, probably not far distant, when no man can  
think of holding a high appointment in this nation,  
who does not stand well with his Holiness. Our  
concern is rather with the religious aspect of the  
matter. And we confess that we should feel much  
more interest and more hope, in regard to the mat-  
ter, if we found religious men, and particularly min-  
isters of the gospel, taking a more evangelical view  
of the case, and inquiring into the progress of pop-  
ery more in the spirit of Paul and Christ. This view  
renders every event tributary to the extension of  
the Redeemer's kingdom. And then the inquiry  
would be, what would our Lord have us do, to ren-  
der this influx of popish emigrants subservient to  
the salvation of men,—yes, to the salvation of these  
men? We must believe that God has not allowed  
our highly valued freedom to be employed apparent-  
ly for its own subversion, without some glorious and  
benevolent reasons. What should these reasons  
be?

If we look at the condition of these emigrants in  
this country, and compare it with what it was in  
their own, the most obvious remark will be, How  
striking the difference in regard to the opportunity

for salvation? What indication does this give of  
the Divine mind in regard to the end for which his  
providence has opened the door and sent them hither?  
Plainly, that they might be saved. Protestants  
have been slow and negligent in sending to benighted  
papias the simple and true gospel, and therefore  
God has seen fit to send the papists to them. The  
same is true in regard to England and Scotland;  
where popish chapels and convents are multiplying,  
perhaps nearly as fast as they do in the U. States.  
And seeing our love for Christ and for souls still  
slumbering over them, he has caused the door to be  
made wide open for them to participate with us in  
the prerogative of government, in order to awaken us  
through alarm for our civil liberties.

The conclusion is, that popish emigrants to this  
country ought to be regarded by us, as they truly  
are, in all respects, as our fellow citizens, and in-  
tegral members with us of the same political com-  
munity. To these privileges they have the same right  
as ourselves, and it is as much a crime to disparage  
their title, as it is to speak against liberty itself.  
The course which Christians are bound to pursue is  
therefore very plain. Instead of raising an excite-  
ment of political odium against our popish fellow  
citizens, we should raise an excitement of pure be-  
nevolence towards them. Instead of going on mis-  
sions among Protestants, to create alarm and prej-  
udice against the persons of papists, let us establish  
missions, and other means of kindness among pa-  
pists, which will make us love them more. Nothing  
can be gained by prejudice; except to weaken the  
bonds of society, and divide us into hostile clans,  
struggling for the mastery. So shall we coincide  
with the feelings of Christ, who truly died for our  
popish neighbors as for ourselves. So shall we fall  
in with what appears to be the manifest designs of  
God in sending them here. And so shall we be in  
the way of obtaining his blessing, to protect us from  
all the dangers apprehended from popish ascendancy,  
and to give success to our benevolent endeavors  
for their good.

There is one other point in view of which the in-  
flux of emigrants from popish countries ought to af-  
ford us instruction. This floodgate is open, and no  
man can shut it. The current must continue to flow  
on, and increase its volume and power, for an indefi-  
nite period. For aught that appears, this emigra-  
tion will continue to increase for hundreds of years.  
Until our population becomes too dense to admit of  
increase, emigrants will pour in, and in all proba-  
bility in an increasing proportion. Unless some  
scourges of war, pestilence or famine, should actu-  
ally depopulate those countries, we see not what is  
to check this current. If the influx of papists is an  
evil to our country, what shall we do? Let us  
here apply the grand American principle, which  
we have discovered and applied with success in other  
cases. It is this—the only effectual way to re-  
move an evil is to remove the cause. So we say in  
regard to intemperance and other vices. In vain  
do you laud the waters of the stream below—  
Dry up or purify the fountain. This is as much a  
Christianian as it is an American peculiarity. The  
proper remedy for the evils we suffer, or apprehend  
from popish emigrants, is to send out means and  
prayers, and convert the popish nations whence  
they come. Doubtless God had this in view, in  
producing such a state of things. And he is open-  
ing nation after nation to our efforts. He wishes to  
give us a fair opportunity, and a fair warning, and  
to quicken our efforts, and if nothing will excite us  
to give bibles and preachers to continental Europe,  
we and our posterity may righteously be left to reap  
the consequences.

### SPLENDID SPECIMENS OF ROMANISM

In the United States of America.

The Italics are our own.—Ed. Sec.

From the Catholic Telegraph.

ST. LOUIS.

The learned and pious Bishop of Vincennes,  
consecrated by the venerable Bishop of Bardonia,  
assisted by the Bishops of St. Louis and Cincinnati,  
on Tuesday, the 29th of October, Feast of St. Simon  
and Jude. Nearly all the clergy that had assisted at  
the dedication of the cathedral, stood to witness this  
interesting rite, by which a new successor was given  
to the apostles, a Bishop placed to rule a large portion  
of the church of God, and a most valuable addition  
made to the Prelacy in the United States.

The sermon was preached by the Bishop of Cin-  
cinnati, from the text, St. John xxi. 12, "Simon, lo-  
vest thou me more than these?" In the course of his  
remarks, the bishop established, by several brief, but  
peremptory arguments from Scripture and tradition,  
the divine institution of Episcopacy; expatiated on  
the services rendered by the first order of the Christian  
Hierarchy to religion, by the vigilance with which,  
whether assembled in General Council, or in the re-  
spective provinces and Sees, the bishops detected and  
prescribed every error, avoided the profane novelties of  
words, reduced to silence the oppositions of knowledge  
falsely so called, and faithfully "kept the truth com-  
mitted to their trust." In proof of the salutary influ-  
ence possessed and exercised by the Episcopal body,  
in the middle ages, for the improvement of legisla-  
tion, the extinction of feuds, the diffusing of learning and  
consequent amelioration of the condition of the human  
race, he adduced the authority of Protestants as well  
as Catholic historians; finally, after a short but vivid  
exposition of the virtues which so eminent a station  
impiously demands in him who has been raised to it,  
he concluded with the impressive and edifying ad-  
monitions, in Scripture, addressed particularly to the  
Bishop:

"Have they made thee Ruler? Be not lifted up by  
among them as one of them. Have care of them. Feed  
the flock of God, taking care of it, not by constraint, but  
willingly, according to God; not for filthy lucre's  
sake, but voluntarily, neither as lording it over the  
clergy, but being made a pattern of the flock from the  
heart—pursue justice, godliness, faith, charity, pa-  
tience, mildness, fight the good fight of faith; lay hold  
on eternal life, whereunto thou art called; keep the  
commandments without spot, blameless, unto the com-  
ing of the Lord Jesus Christ, from whom thou shalt  
receive a never-fading crown of glory. To Him be  
honor and empire everlasting. Amen."

During the octave of the dedication of the Cathedral,  
we had the satisfaction to hear many excellent dis-  
courses delivered to crowded, and it seemed to us deeply  
interested auditors. We listened with especial pleasure  
to the sermon of Mr. Abell, on the divinity of the  
Christian religion; of the Rev. Mr. Hitzelberger on unity  
of faith, a discourse replete with beauties of the  
highest order of composition, yet perfectly intelligible,  
even to the uneducated mind; of the able President of  
the University of St. Louis, Rev. Mr. Verhegen, on

\* How long before American Legislation will be  
thus improved, and all feuds on the subject of religion  
be extinguished per force of orders from Italy, or rather  
Austria?

"speculative intolerance of truth perfectly compati-  
ble with the practical charities of the gospel; of Rev.  
Messrs. Smith, Timon, and Vandeveldt, respectively,  
on the doctrinal subjects of the Catholicity and apos-  
tolicity of the true church; the utility and lawfulness  
of invoking the intercession of the saints, and on pur-  
gatory. On the feast of All Saints, Pontific High  
Mass was sung by Rt. Rev. Dr. Purcell. The Bishop  
of Vincennes preached—what faith teaches us of  
Heaven—what faith teaches us of the preparation we  
should make for it. Next day, Sunday, the good  
bishop of Vincennes officiated pontifically, and the  
Bishop of Bardonia preached in his peculiar pa-  
ternal manner. The effect of his discourse will, we de-  
voutly hope, be long remembered in St. Louis, and  
the graces bestowed, during the entire week of benedi-  
cation continue to produce fruits of conversion and  
sanctification, a hundred fold. At noon, on Monday  
3d November, we had an affectionate farewell to Rev.  
Dr. Rosati and his zealous clergy, and homeward  
bound, recrossed the "great father of waters," whose  
banks, already adorned with so many noble temples,  
are vocal to the praises of the only true and living God,  
and whose stream, like the ancient Nile in its course  
through the richest valley in the known world, is  
destined to pass by institutions of piety and learning  
surpassing those of the Thebais, in the golden ages  
of the eastern church, in number, in fervor, and in du-  
ration."

A deputation of the citizens of Vincennes, consist-  
ing of Protestants and Catholics on horseback, galloped  
up to the stage as we approached the termination of  
the prairie, near the oldest city of the West, and by  
their organ, the Rev. M. La Lumiere, greeted most  
cordially the arrival of their lately ordained Bishop  
Dr. Brute. He briefly responded, and addressed a fervent  
prayer to heaven, invoking a blessing on the scene of  
his future labors, where many a privation, no doubt,  
as it, but which generous devotedness to his en-  
lightened sense of duty will teach him to disregard,  
that he may gain souls to Jesus Christ.

### VIATOR.

We feel happy to state from a private letter dated  
Vincennes, the 5th inst., that the Rt. Rev. Bishop  
Brute, lately appointed by the Holy See to take charge  
of that new Diocese, and consecrated in St. Louis on  
the 28th ult., was received in a manner worthy of his  
acknowledged talents and exemplary virtues, and at the  
same time, highly creditable to the citizens of Vin-  
cennes, both Catholic and Protestant. He arrived  
there on the 5th inst., at noon. He was met at a dis-  
tance of several miles from Vincennes by a number  
of inhabitants of every denomination accompanied by  
the Rev. M. La Lumiere. They placed themselves on  
both sides of the road, complimented their Bishop, the  
Ven. Patriarch of the American Hierarchy the Rt. Rev.  
Bishop Flaget and Bishop Purcell, of Cincinnati,  
and the Rev. Gentlemen who accompanied them, and  
who alone occupied the stage. They soon entered  
Vincennes, and stopped at the house of the Sisters of  
Nazareth, which is now not occupied, and which had  
been prepared for their reception. At about 6 P. M.,  
the new bishop entered the cathedral with the clergy.  
A band of music preceded them. Next followed the few  
clergymen then in Vincennes, and after them walked  
the Rt. Rev. Prelates Flaget and Purcell, with the  
Rt. Rev. Bishop Brute. After the Te Deum and the  
prayers appointed for the occasion, had been read,  
Bishop Flaget conducted the bishop of Vincennes to  
the episcopal chair, and addressed him in a strain of elo-  
quent and pious language.

After a short reply of Dr. Brute, the Rt. Rev. Dr.  
Purcell mounted the pulpit and engrossed the atten-  
tion of a crowded assembly, for upwards of an hour.—  
On the ensuing day, the Rt. Rev. Bishop of Cincinnati  
preached again in the evening, with the same success,  
to an audience as numerous as it had been the day  
before.

On the 7th, Rt. Rev. Bishop Flaget was to perform  
funeral service for the repose of the soul of the Rev.  
Archbishop Whitfield and the English sermon was to  
be preached at early candle light, by the Rev. Mr.  
Hitzelberger. [Shepherd of the Valley.]

From the Charleston Observer, of Nov. 1.  
TRIBUTE OF RESPECT TO THE  
MEMORY OF HON. THOMAS S. GRIMKE.

Pursuant to public notice, a numerous meeting of  
the members of the Bar, was held on Saturday, at  
1 o'clock, p. m., in the Federal Court Room. His  
Honour, Judge LEE, was called to the chair, and W.  
P. Finley, requested to act as Secretary.

The meeting was opened by an address from the  
Chairman, in which he announced in a very feeling  
and impressive manner, the mournful object for  
which it was convened, and alluded in terms not  
more glowing than just, to the pure and exalted  
character which the deceased had sustained in all  
the relations of life.

The Attorney General, R. Barnwell Smith, Esq.,  
then rose, and after a few appropriate remarks, sub-  
mitted the following Preamble and Resolutions, which,  
being submitted by Charles Fraser, Esq.,  
were unanimously adopted by the meeting:

It is the natural impulse of sympathy, upon even  
ordinary occasions, that those who suffer a common  
loss, should seek consolation under their bereavement,  
by commingling their regrets; but when  
such a man as THOMAS SMITH GRIMKE, is sud-  
denly taken from the society in which he was so dis-  
tinguished an ornament and support—duty as well  
as sympathy, call upon us to express our profound  
sense of the loss we have sustained.

The deceased, indeed, was no ordinary man, ei-  
ther in his intellectual or moral endowments. The  
energy—the astonishing energy with which he pur-  
sued the object of life, was at once the indication of  
superior powers, and the cause of his great suc-  
cess. He appeared continually to watch the dial  
plate of time, that no hour of his existence should be  
fruitless of improvement or usefulness; and as his  
life advanced to its close, instead of remitting his  
habits of toil, his spirit seemed to burn with intenser  
activity. Hence his wonderful acquirements in  
every department of knowledge,—while he found  
time to obey every call of religious, social, or domestic  
duty. As a lawyer, he had long stood at the  
head of our profession. It was here, that his vast  
memory, stored with the rich fruits of his industry,  
gathered from every side, as he passed through life,  
was more peculiarly exemplified. His legal knowl-  
edge was accurate and profound, comprehending the  
minutest details and the broadest principles. So fertile  
and original were the resources of his mind, that if he  
had any fault as an advocate, it was in advancing  
too many arguments to support his positions. He may  
thus, sometimes, have dazzled a weaker vision by the  
profusion of light he threw upon his subject—but he  
never lost a cause from superficial examination or  
shallow views. In a country peculiarly a country of  
laws, he possessed a high sense of the importance and  
dignity of that profession through which the laws are  
administered; and endeavored to wield his knowledge  
and power, to the great purpose for which they were  
created, the maintenance and advancement of justice.—  
Hence, at the bar and in public estimation, he long

stood, and justly stood pre-eminent amongst us.

It has been remarked in England, that lawyers  
have seldom proved able statesmen. The technical  
nature of the profession in that country, especially  
in the branch of special pleading, by habitually con-  
tracting the views to the precedent on the file, may  
probably account for the fact, if this observa-  
tion is correct. But under our systems of Govern-  
ment and laws, judging from the results, it must be  
erroneous. The profession of law, at least upon the  
mind of the deceased, appeared not to have affected  
its broad and philosophical cast. As a statesman,  
his views were comprehensive, his knowledge ex-  
tensive and accurate, and his motives above suspi-  
cion or imputation. A purer and more devoted spir-  
it, never spoke or felt for the interests of his country.  
Although living in times of bitter party contention,  
and differing from many of us upon the leading sub-  
jects of politics—none of us—in man in our commu-  
nity, we sincerely believe, ever entertained a doubt  
of his simple integrity and disinterestedness in the  
opinion he professed—or beheld with other feelings  
than those of admiration, the boldness with which  
they were avowed and maintained. His patriotism,  
in truth, was a part of his piety. Its essential aim  
was the approbation of God. Towards men, it was  
an impulse of duty; but it looked beyond the ap-  
plause and honor of the world, from a deep sense  
of his accountability for the rectitude of his motives  
and conduct towards his country.

Nor was the information of the deceased, profound  
and extensive as it was, confined to the great sub-  
ject of Government and Laws. He was essentially  
a literary man. At every pause from the labors of  
his profession, he turned with avidity to the innocent  
and ennobling pursuits of literature, communing  
with the mighty dead, still living in the imperi-  
shable thoughts they have left behind them.—  
In a country like ours, where capital is not yet ac-  
cumulated, and to live is necessarily the chief object  
of life, to be a literary man is itself a distinction.—  
But his aim was far beyond that proficiency in lit-  
erature which might adorn an accomplished gentle-  
man. He pushed his researches into the wide field  
of ancient and modern lore, and became acquainted  
with all, and familiar with most of their branches.  
His published productions evince the accuracy and  
the extent of his erudition; but it was in the social  
circle that the influence of his acquisition was more  
amply recognized, and more justly appreciated.

Here with a profligate hand he scattered the flowers  
he had gathered from every field; and while he  
delighted, he amazed his associates, by their won-  
derful variety. But it was chiefly at the bar, that  
we knew his attainments and felt his virtues. There  
were few of us who have not drank from the full  
fountain of his legal acquirements, and learn from  
the very generosity with which he imparted his in-  
formation, the effect of knowledge in liberalizing the  
heart. Plain, yet dignified—patient and affectionate,  
yet immovable in firmness—offending none,  
and courteous to all, amidst the contentions and  
harrassments of our difficult profession, he exhib-  
ited in his demeanor at the bar, the rare but bright  
example of what a christian advocate ought to be.  
The poor and friendless, the orphan and the widow,  
never sought his profession in vain; and it was  
when pleading for them, looking upward alone for  
his reward, that his powers often soared highest,  
and his eloquence was most touching and effective.

That trait in his character, however, which the  
deceased most valued, and which he was most truly  
sollicitous to perfect, was his piety. On religion  
he built the whole structure of his moral character;  
to be worthy of his profession as a christian, was  
the chief object of his existence. In early youth, he  
assumed the garb of piety, and continued steadily  
through life, one of the brightest props and orna-  
ments of Christianity in our land, exemplifying in  
his life and conversation all its ennobling principles.  
From being, according to his own representation,  
violent in temper, he became the calmest and mild-  
est of men. He bereft himself of all those selfish  
principles to which we are so prone by nature; and  
devoted his life to God and the welfare of others;  
until at length, to consider himself least, became the  
ordinary habit of his thoughts and conduct. To  
do good, indeed, seemed to him the bread of life.  
His charities were ever ready for the necessitous,  
and his tender sympathies for the afflicted and bruised  
in spirit, and even the way-faring man, and the  
stranger, with no claim upon him but the impress  
of humanity, would seek relief in his wide benevolence,  
and have his claim allowed. Had he been other-  
wise than he was, the prayers and blessings of the  
wretched whom he relieved, the applause of the  
good, and the admiration of the world, might have  
gloried him with pride or vanity, but his humility  
increased with his distinction and elevation, and he  
closed life as he had commenced it, walking meekly  
and humbly with his God. In his character were  
combined the simplicity of a child, with the moral  
courage of a martyr.

Shall we lift the veil of private life, and disclose  
the affectionate son, the devoted husband, the father,  
the faithful friend, the kind and patient master,  
moving in the light of his noble and simple virtues,  
and shedding joy and peace and happiness to all  
around him? The memory of his virtues, in these  
tender relations, belong peculiarly to the keeping of  
others; and there we should leave them, sacred  
from our eulogies, enshrined in the hallowed sanc-  
tuary of private affection. The days of his pilgrim-  
age are done, and he has entered into his rest. His  
mild face will no longer be seen among us, but the  
monuments of his public usefulness and benevolence  
are still with us, and the memory of his virtues will  
still dwell within our hearts. None of us may ex-  
pect to equal him; but all of us may grow better  
and wiser, by recollecting the great and holy man,  
who once lived and moved among us.

Resolved, That in the death of Thomas Smith  
Grimke, the poor and destitute have lost a friend—  
society a useful member—the bar a distinguished  
ornament—Christianity a zealous advocate and sup-  
porter—and our country at large, a learned, able and  
patriotic citizen.

Resolved, therefore, That the members of the  
Charleston Bar, in testimony of their profound  
sense of his virtues, and their deep regret at his de-  
cease, do wear mourning for the space of thirty  
days.

### From the New England Spectator.

#### THE LICENSE SYSTEM.

The common use of ardent spirits is sin—all traf-  
fic in it is sin—all laws to render such traffic in it  
is sinful, and those who make such laws, or tolerate  
them, or do nothing to have them repealed, are guilty  
of sin. The points are pretty well established,  
that it is wrong to use ardent spirits, and that  
it is also wrong to traffic in it. The principle must

be carried up through the series before any thing ef-  
fectual can be done. The further we go back from  
the visible streams of drunkenness, poverty, and  
crime, to the sources of intemperance, the greater  
it appears to us, must be the sin. Let us probe the  
fountain head, the license system, the saying to a  
man, "The public good requires you to sell ardent  
spirits, and makes it right and a duty of your cus-  
tomers to purchase of you." Yes, our legislators  
are guilty of the crime of making men such as the  
Bible says will fit them for the fires of hell. They  
do that which they know has a direct tendency to  
produce such a result. There is just as much prop-  
riety and justice in passing laws to license gam-  
bling houses and brothels, as in those for the traffic  
in ardent spirits.

If I were a member of the legislature, and should  
allow a single session to pass without doing all in  
my power to abolish the license system, and to ren-  
der it penal to traffic in ardent spirits as a drink I  
should consider myself as guilty in the sight of God  
of a crime of the deepest dye. We must call things  
by their right names, if we ever expect the laws of  
God will govern men.

We wish our correspondents to be faithful to us,  
and we promise to give men of conscience in our  
legislature, as little peace as possible this winter,  
unless they do something effectual on this subject.—  
We hope the temperance community are already  
preparing their petitions to be signed by thousands.

### REVIVALS.

#### GLORIOUS REVIVAL IN CORNISH.

Extract of a letter to the Editor of the Register,  
dated East Plainfield, Nov. 29, 1834.

Bro. Worth,—

Believing that any intelligence respecting the  
prosperity of Zion, and the conversion of sin-  
ners, is interesting to you and your readers, I will  
give you a short, but a general account of what the  
Lord, by his grace, is doing in Cornish; a more  
particular account of which you will soon have from  
Mrs. Barron, as soon as she has a little leisure time  
to prepare it.

The church, with much trembling, concluded to  
hold a protracted meeting, which commenced on  
the 11th inst., and closed on Thursday evening, mak-  
ing 17 days. I have had the happiness of being  
at the meeting the greater part of the time, and  
such a season I never witnessed before, and think  
never has been experienced in the same length of  
time in this State.

There was a good degree of feeling and interest  
manifest the first three days, but nothing very  
special was apparent till the third day, in the afternoon,  
at which time, Bro. Pearson, from Newport, preach-  
ed to the church from, "Bring ye all the tithes into  
the storehouse, &c." A thrilling interest was felt.  
The church began to come forward and confess  
with tears of penitence, not only to each other but  
to the impatient, and from house to house. The  
effect was, that sinners began to feel and the  
Lord began to pour them out a blessing.

Now the church began to feel for souls and to  
agonize at the throne of grace for their salvation.—  
Sinners trembled, and with deep solicitude came  
forward and said, "Christians pray for us." The  
seats appointed for the anxious, began to  
be thronged. And prayers, fervent prayers, were  
offered for them and were soon answered in their  
deliverance.

Requests were presented for special prayers for  
friends, who had no hope, some of whom were trust-  
ing in that soul-destroying doctrine, that never will  
lead a soul to the feet of Christ by humble repen-  
tance, but has a direct tendency to lull the conscience  
of the sinner to sleep in impotence. These pray-  
ers were most signally answered. Their hopes be-  
gan to fall them, and with trembling they inquired,  
"What shall we do to be saved?" A number of  
this class have been brought to rejoice, as we trust,  
in a good hope through grace.—And here I must  
relate an interesting circumstance.

Less than a year since, Bro. Barron invited 12  
young people to make him an evening visit at his  
house. He raised a desire to God that they might  
be converted within the year. This is now the  
case; they are all rejoicing in hope. The number  
of hopeful conversions during the meeting is over  
100 including a few who had feeble hopes before,  
which have been revived. To see so many of the  
youth and young people who, a few days ago, were  
going on in sin's destructive ways, now going hand  
in hand, in the ways of salvation, with heavenly  
joy beaming in their countenances, is enough, it  
would seem, to convince the most hardened infidel  
of the reality of religion. Almost all ages and ranks  
are the subjects of the work. From the child of  
seven years, to the man of grey hairs, we have  
heard the song of praise for redeeming grace. How  
many are now anxious, I am not able so say, but  
should think from fifty to seventy. Thanksgiving  
day was the last great day of the feast. A thank-  
sgiving day indeed! such an one as I never before  
witnessed. About 46 related their experience, and  
thirty of this number followed the blessed Saviour  
in the ordinance of baptism, and quite a number  
more are expected to follow soon.

Yours, in the best of bonds,

J. E. Strong.

### NEW IPSWICH.

Extract of a letter to the editor of the N. H. Bap-  
tist Register, dated New Ipswich, Dec. 1, 1834.

Dear Brother,—

The Lord has been pleased to visit us in his mer-  
cy, and, as we hope, bring some souls to the knowl-  
edge of the truth. The latter part of the sum-  
mer, one man was hopefully converted; and on the  
5th of October, he was baptized and added to the  
church. Soon after, his wife, who was then under  
conviction, was led to give up her heart to the Lord;  
and on the 26th of the same month, she and another  
person who obtained hope three years since, were  
baptized and added to the church. By this time,  
others began to inquire, "What shall we do to be  
saved?" Some in the church began now to feel  
that it was time to awake, and engage anew in the  
work of the Lord.

At this time, a protracted meeting was mention-  
ed. Most of the members were in favor of the mea-  
sure; but some, if not opposed, felt indifferent. It  
was concluded, however, to have a meeting, and  
something was done towards preparing the way of  
the Lord. But when the meeting commenced,  
which was on the 3d of November, the church was  
not prepared. On the 3d day of the meeting, the  
church began to be humbled, and those who had felt  
indifferent to the meeting, were ready, with others,  
to confess their sins to one another and to the world.



The impenitent began to feel, and some soon gave their hearts to the Lord. At the close of the meeting, which continued eight days, fifteen or sixteen were indulging hopes, and a number more were anxious.

Since the meeting closed, several more have indulged hope in the pardoning mercy of God, and we hope the work will still continue.

We have great reason to bless God for what he has done; but we are not yet sufficiently humble, nor do we feel that heaviness and continual sorrow of heart for those who are yet in their sins, of which the apostle speaks. But God be praised that he does not deal with us according to our iniquities.

We had but one preacher during the meeting: but he labored faithfully, and God was with him, and blessed the word. One other ministering brother was with us several days, and assisted in prayer and exhortation. Our Congregational brethren came in, and appeared to be interested in the meeting.

I had the pleasure, yesterday, of baptizing 12 willing converts, and two more stand as candidates for the same ordinance. Some of the converts were members of the Academy, and will probably unite with churches where they reside. Between 20 and 30 have been in the hopeful subjects of divine grace, and more are still inquiring; but the revival is not as general as we had hoped it would be. It has, however, brought in a number of the youth, members of the Sabbath School, and several of them are young men, who, we hope, will be a great blessing to Zion.

In view of what God has wrought, we would say, "Not unto us, O Lord, but unto thy name give glory, for thy mercy and truth's sake."

Yours, &c.

A. MERRIAM.

Baptist, &c.—Several were baptized in Romney, on Thanksgiving day. Eleven were baptized in Hopkinton last week on Tuesday, and some last Sabbath.

The protracted meeting in Hebron, we understand, was interesting; some indulged hopes during the meeting; others are anxious.—N. H. Bap. Reg.

From the Christian Watchman.

FROM BURMAH.

We have perused a letter just received from Mr. O. T. Carter, by a friend in this city. He states that he has put up a printing press at Ava, and has commenced publishing a tract called the "Ship of Grace." It will be seen by the following extract, that the government of the Burman Empire are exceedingly jealous of the Missionaries, and that they have already experienced some few embarrassments. The letter is dated

Ava, March 31, 1834.

"On the 22d inst., early in the morning, we were summoned to appear immediately at the *Il-wood dan*, (High Court of the empire,) where we were questioned as to the object of our coming here—whether we had any disciples—where they lived, &c. and ordered to leave the royal city. 'It is the wish of the king, and the wish of the ministers, that you remain here no longer.' These words sunk deep into our hearts, and produced sensations better imagined than described. We felt that our fondest hopes were dashed, and that the Lord was intending to remove us from the field, as unworthy to occupy so responsible and honorable a station. The High Court assigned no reason for our leaving, neither did we imagine the cause of this unexpected event. We felt that all our confidence must be in God, and all relief come from Him. To Him, therefore, we looked and earnestly prayed, and the event proved that we did not look and pray in vain. The Government had requested the English Resident here, to assure us that we might remain unmolested, provided we would not circulate a Tract called the 'Investigator,' and as we did not distribute any after the Resident had informed us, he spoke to them on this ground; and after shaming them for so soon violating their word to him, they finally consented to our staying, if we would remove to the river side. You may be assured it was with emotions of joy and gratitude we received this information from Major Burney, on the morning of the 26th. We feel that it is plainly 'the Lord's doing, and it is marvellous in our eyes.'"

*Southern Temperance Star.*—This is a new monthly, printed at Richmond, Va. and published by the Virginia State Temperance Society. The number sent us is a specimen of good workmanship, in quarto form, and will be furnished at extremely low rates, after the worthy example of the publications of the New York State Temperance Society. Next to the "STAR" of Bethlehem in its blessed influence, we hail this as the most propitious star that has arisen upon the "Ancient Dominion,"—and with undivided heart bid its originators and supporters, God speed. As a specimen of fine writing, of conclusive argument, and powerful and persuasive admonition, we do not recollect to have seen any thing of the kind exceeding the Address of the Temperance Convention. We feel in duty bound to both God and our fellow-men, to lay before our readers a few short extracts from this able document. We feel so bound because it is our duty to fear God and not man, and because it is our duty, by all means, to promote the best interests of our fellow-men. The candor of our readers will, then, receive kindly, what the kindest feelings induce us to present for their consideration.

#### TO THE PEOPLE OF VIRGINIA.

Fellow Citizens—Delegated by those of you who are united together for the suppression of Intemperance, we have assembled, in order to concert, if practicable, more effectual measures for that end, than have been hitherto adopted in Virginia. Hear us, while we attempt briefly to prove, that INTEMPERATE DRINKING (which we shall designate by the word Intemperance,) is justly singled out as the especial object of our hostility; and that the mode of warfare employed by Temperance Societies merits and should receive your approval and co-operation.

We know well that other evil practices, of no trivial magnitude, prey upon human happiness. Gambling, gluttony, evil speaking, and expensive habits have many a votary, and many a victim, whom it were well worth the best efforts of benevolence to save. But all these vices "hide their diminished heads" before INTemperance. This, this is the master evil of our times; the great champion of the host of wickedness and misery, by whose overthrow, more than by any other human act, the discomfort of that host will be ensured. Indeed, most other vices and crimes, as well as most of the profligacy, diseases, and calamities of every form, which afflict mankind, owe so much of their aggravation, if not of their being, to intemperance, that the latter might say to them, as in the fable of old, "give me place—am not I your parent?"

At least 50 million gallons of ardent spirits, costing at least 25 millions of dollars, were, a few years since, annually consumed in the United States. The share of Virginia, measuring it by her popula-

tion, was four millions of gallons, and two and a half millions of dollars—more than FIVE TIMES the yearly expenses of her government! More than FIVE TIMES the amount of the taxes you pay into her Treasury! The impoverishment naturally to be expected from this four-fold taxation, is found to be realized by a glance at the decays and wrecks of fortune occurring within your observation—of which an immense majority result from the intemperate use of ardent spirits; and by looking into the poor-houses, which owe nine-tenths of their inmates to the same cause! Nay, 1059 out of 1134 paupers in the Baltimore almshouse, and 4969 out of 4969 in several poor-houses of different states, were rendered such by intemperance, either of themselves or of their parents. More than fifteen-sixteenths.

The College of Physicians in Philadelphia, after a careful examination, have declared that 700 deaths in that city, in one year, were occasioned by Intemperance. The same proportion throughout the United States, would show 56,000 deaths from that cause! But suppose it to be half only, or 28,000,—then is strong drink more than twice as destructive as was our bloodiest war, that of the Revolution, in each year of which, less than 12,000 were slain. And when you consider that war is not perpetual, while the ravages of intemperance never cease, the conclusion is inevitable, that where thousands have fallen by the sword, strong drink has slain its tens of thousands.

#### Moderate Drinking.

No person is born a drunkard; no child comes into the world with an appetite for ardent spirit. The appetite in all cases is acquired, and most persons require long practice—sipping a glass to-day, and another to-morrow, and thus on gradually, till the drunkard is formed. Not, indeed, that any man can out with the intention of being a drunkard. O, no! the very thought shocks him; and if the danger or probability of such a termination to his course be only hinted, unpleasant or angry feelings are kindled. The design, to drink moderately—always to hold the reins of appetite with a firm and unyielding grasp; and such is the strange infatuation attending the use of ardent spirits, that this purpose is kept in view, even to the verge of an untimely grave. Such, too, is the deceptive nature of the practice, that the poor victim always thinks he can and does govern his appetite, even while, evidently to all others, it has become his master, and is hurrying him on to sure destruction. Of all the drunkards who have lived and died, not one but commenced a moderate drinker. The same is true of all who now live, a burthen to their friends, a scourge to their families, and a disgrace to their country. All aimed to drink moderately—to hold steadily the reins of appetite. Where are they? Fallen—lost.

Since, then, the only pathway to intemperance is through moderate drinking, let this be abandoned, and we place a bridgeless, impassable gulf between ourselves and drunkenness. Fellow citizens who are moderate drinkers! We pray you to consider the countless, measureless, and unspeakable miseries, which intemperance produces—to weigh the testimony of the physicians we have quoted, declaring the utter uselessness of distilled spirits to persons in health—to think how easily, at how slight a sacrifice of short-lived and hurtful gratification, you may heal the sore affliction of your country and your race—and then say, who of you will refuse? Will the Christian? Will the philanthropist? Will the patriot? Aye, will even he who rationally loves himself?

#### NEW HAMPTON INSTITUTION.

Three weeks since, we noticed the formation of the "New Hampton Phalanx," among the students of that flourishing institution. The facts turn out as we then intimated, that the severity of the Militia laws of that state, renders the course taken by the students, the least of two evils; as will appear by the subjoined explanation of Prof. Smith, who is at the head of the Seminary. As we named the fact as a subject of grief, we voluntarily insert the explanation, as found in the Ch. Watchman.

To the Editor of the Christian Watchman.

Sir,—In your paper of Nov. 21, I observed an article which, it seemed to me, must have been written under a misapprehension of the actual state of things in our Institution. We have not become advocates of war. We have not been dazzled by the splendor of martial array. We are still a quiet, peace loving community, pursuing the legitimate objects for which we came together. Some of us are in principle opposed to war, yet we have not felt ourselves called upon to resist the laws of the State, whose protection we enjoy. As citizens, we have petitioned the Legislature for an exemption from the law requiring students to do military duty. But our petition has not been granted.

Now, dear sir, what alternative was left us? Should the scholars pay their fines, or should they go ten or twenty miles to procure equipments, and pay for them, as they had often done, or should they avail themselves of the advantages of a recent law, by which their arms might be furnished by the State, and they have no trouble about it, only to take them out of the chest and use them? If they must train, what objection could there be to their doing it with the least possible expense of money, time and feelings?

Did our laws, like those of Massachusetts, and the other New-England States, exempt students from military duty, they would be pleased to enjoy the privilege of pursuing their studies without interruption. But while this cannot be done, I do sincerely hope that our friends will not be grieved, if they thankfully avail themselves of the privilege of training under their own officers, and using the arms which the State has generously proffered to them. Did I believe that the Institution would suffer in its literary, moral, or religious character, by this arrangement, I should heartily wish that it might be abandoned. But I do not believe that it will, and I think that when our peculiar situation is taken into consideration, you will think that we acted wisely in forming the New-Hampton Phalanx.

Yours truly, E. B. SMITH.

New-Hampton, Dec. 5th, 1834.

For the Secretary.

I send you some valuable extracts from Dr. Cotton Mather's "Student preacher, or Directions for a Candidate for the Ministry, and every one who is desirous of preserving a sound mind in a sound body,"—hoping that it will be read by every person who uses tobacco in any form; especially that Christian who indulges himself in the use of the filthy weed; and may it lead him to reflect how much injury he is doing to himself, and the example he is setting before others, which may lead them to the useless, slovenly and injurious habit.

Shall I smoke tobacco? Ans. Besure not; if I can help it. Or let Alsted answer for me: "Maximus tabaci abusus est, quotidianus ejus usus, semet ipso et bonas moras perdere, et ex cerebro, mentis nobilissima sede, caminum et cloacam efflicere." In the Duchy of Berghen, they may not smoke without purchasing a license for it. If you were to purchase of me a license for it, I know not how high terms I should hold you to. If you want an hydragogue,

there is one preferable in chewing some such thing as a bit of mastic, which would also whiten your teeth, and sweeten your breath, which tobacco poisons. If once you get into the way of smoking, there will be extreme hazard of your becoming a slave to the pipe, and ever insatiable craving for it. People may think what they will; but such a slavery is much below the dignity of a rational creature, and much more, of a gracious christian. I am sure, what the great Vetus writes upon it, is very true; "minime convenit vivis honestis et gravibus; non inatim ministris et ministerii candidatis." There can be no apology for taking up the slovenly practice, and the pains that must be taken to conquer the poison, if you are not well advised and assured that your health requires it. But I shall only recite what you will find in two very considerable writers, that you may form the better judgment upon it.—The one of these writers is Magnusus, who, though he be a mighty friend to the use of tobacco, yet he acknowledges "That it is not easy to relate what are the damages which the inordinate and immoderate use of this fume does bring with it; by besides the insatiable and greedy lust of taking it—by its daily use the memory is impaired, the stomach violated, the brain excited, the life shortened, and the offspring dammed. Yea, he lays this down as an undoubted assertion, that the frequent and familiar use of it can be good for no man. The other is our Gale, who from his own experience, taxes the smoke of tobacco with very noxious qualities. He says he found it made more humor than it brought away; and though it opened his body for the present, it proved in that very thing, a prejudice afterwards; and nature was but the more sluggish and feeble anon, for the force in this way put upon it. He says, "at last I came under a fixed resolution to deliver myself from this vassalage; and this I account not the least wisdom of my life. And if you are growing so wise as to retrench and reform any intemperance in it, which you may have been unwares drawn into, do it not at once, but by degrees, lest by too quick a stop to an usual discharge, your health may be endangered. But, upon the whole, if you have hitherto escaped this epidemic contagion, and are not yet a settled inhabitant of Terra del Fuego, I cannot advise you in better terms than these; it is good for you to abide even as you are; and if you may be kept free, choose it rather. Yea, my son, if smokers entice thee, consent thou not. It is good advice; and if you take it, you will one day thank him that gave it."

But if I am against your taking tobacco in smoke, you may be sure I shall not approve your taking it in snuff. How shameful a thing it is for people of reason to confess that they cannot live easily half an hour without a delight so sensual, so trivial, so very contemptible as that of tickling their olfactory nerves a little, and even bury themselves alive in pungent grains of titillating dust! A learned physician of the French nation will tell you how many diseases of the genus nervosum do issue out of that Pandora's box from whence the pinch of snuff is taken. A Quincey will tell you how wretchedly it spoils the appetite; and a Cheyne will tell you how much the eyes, as well as the stomach, fare the worse for it. You may dream that the passage through the os cribriforme will not permit the gross powder of snuff to enter into your brain, yet some very thin and fine parts of it will find their way thither. And what mischief must needs follow a brain so poisoned! nay, one would think that the great snuff poisoner had their brain already touched, or they could not be so obstinately and incurably attached upon an evil habit, which their folly has brought upon them. A very just motto for the snuff box might be, a leader to the coffin. If it be offered you, away with it! I say again, away with it!"

Another, from Zion's Herald.

#### The ordinary use.

So great were the evils to be apprehended from it, that in the 16th century, (at which time it was introduced into Europe as a luxury) the king of Persia forbade the use on pain of death; the penalty in case of snuff taking, was to have the nose cut off! In Constantinople, the Turks were prohibited by the emperor from smoking this weed, on penalty of having a pipe thrust through the nose, and led through the public streets. In Russia, for the second offence, it was death. Pope Urban, for the offence of taking snuff in church, excommunicated. One drop of the oil of tobacco, touched to the tongue of man or beast, will cause instant vomiting, and frequently death.

NORTHROP.

#### For the Christian Secretary.

#### TERMS OF COMMUNION.

Mr. Editor,—

I noticed in the Secretary of the 6th inst., some remarks which I suppose were designed as a reply to a piece which appeared in your paper of the 1st ult., on the terms of communion. But if any person will take the trouble to compare these remarks with my communication, he will, I think, soon discover that "Consistency" has presented no objections in his brief remarks, which were not met, and either directly or indirectly obviated. But as all readers have more retentive memories, and others may be more eager to "strengthen the bonds" of denominational union, than to ascertain in what true strength consists, I shall probably be excused for making a rejoinder on a subject deemed of sufficient importance to cause a reluctant pen unwonted to controversy, to ally forth to the polemic field.

I do not, however, complain, for if the sentiments I have advanced cannot be sustained, there is certainly talent enough among your correspondents to make it appear; I, as much as any other, shall feel an obligation to him who performs the service. I agree with your correspondent, that a vast amount of precious time has been, worse than lost, by the many who have engaged in controversy. And I should also have agreed with him, had he asserted that a vast amount of precious truth has been developed by such as Gill, Fuller, Calvin, Luther, Paul, his Master, and many other luminaries of the church.

I am asked by "Consistency," whether it would be right in Baptists, as a visible body, to fellowship Pedobaptists in the violation of a positive institution, which, according to his own statement, is the door into the church? If not, is it right for a church to fellowship a member in that which the body cannot approve? Now, the apparent fairness and deception of these questions, as connected with the inference of the body to be no greater than that of the individual, while it infinitely exceeds. A church that could say, I cannot conscientiously commune with Pedobaptists, and at the same time do it, would be virtually say, they were hypocrites and rebels, and deserve not only dis-fellowship, and exclusion, but the profoundest contempt. But your correspondent may say, I designed the body should be open communionists, do it conscientiously, and placed exactly on par with the individual member. Then, of course, the body should be treated by the denomination at large, precisely as the restricted communion body would treat the individual.—Let the denomination recognize them as baptized believers, as we should the Free-will Baptist, and the reader, as they are sounder in the faith. Let the denomination graduate the degree of their dis-fellowship to the magnitude of their crime. At all events, let their dis-fellowship fall below exclusion, call it dis-fellowship, disapproval, disorderly, or any

thing but the disorderly mentioned in the Testimonies, for they were idlers and busy bodies.—Whereas, the body in question, are holy men, who walk in the institutions, and after the tradition of the apostles, and not contrary to it, as "Consistency" would have it. It is somewhat remarkable that "Consistency" did not discover that the body placed in the same circumstances as the individual, the same principle would regulate them both. The same principle that regulates the individual would regulate two individuals, and also any given number; and the church is nothing more than congregated individuals who believe and are baptized, as shown in my last. The words "as a body," make not the slightest alteration in the principle.

The prominent, grand design of the communion, was to commemorate the death of Christ. 1 Cor. xi. 26. Subordinately, indirectly, it no doubt implies fellowship and unity with the members of his mystical body, but was not designed to imply that we fellowshiped the errors and imperfections of the people or of every individual member. If it does, it reduces to the alternative of either abandoning the ordinance wholly; or saying, by communing, that we fellowshiped wickedness. It would also render the inconsistency of all our churches manifest in selecting one sin for dis-fellowship, and fellowshiping others.

This inconsistency, "Consistency" himself seems to feel, and to avoid its effects, says, "It may be true, and if so, a cause of deep humiliation, that glaring deficiencies exist among Baptists, in respect to wholesome discipline. But is it right to make one fault an excuse for another?" This remark may be uttered with a breath, and made with a dash of the pen on paper; but if your correspondent will seriously set about correcting his glaring deficiencies, by his wholesome discipline, the novel experiment, if he has any regard to the peace of our churches, will soon teach him that the "very much regret" bestowed on the sentiments advanced, might as well have been heaped on other purposes.—He is probably a church member, if so, should he discover a gold ring on the finger, or a clasp on the belt of a sister, let him immediately commence a course of church labor. Or, if he live in a city, and discover a superfine coat, (costly a parcel) on a brother, let him determine to bring him to a confession of his guilt to the church, or no longer fellowship his wickedness at the table. Or, if a brother say, O dear! without any circumstances to justify such idle words, let him haul him up, and if he does not make confession, cast him out of the church.—Once more, if at a ministerial conference, a brother while subjects are under discussion, rise, and open the blinds, saying, I will give you light on the subject; (jesting)—call a council; put him down, cast him from the church. If a brother, when paying a ministerial tax, should say, "I pay more than a richer brother," as he violates the injunction, "Do all things without murmuring," apply your wholesome discipline.

But if your correspondent will not pursue the above course, nor forbear speaking of his wholesome discipline to correct the glaring deficiencies, then let him change the name he has assumed, or prefix to it the word *in*, as the sense of "consistency" may seem to dictate. If "Consistency" would practice on his theories, he would soon discover that I had not made one fault an excuse for another, but have been distinguishing between such errors as were deserving exclusion from the church, and such as the universal good sense of all our churches say, had better be tolerated, though not fellowshiped; the remedy being worse than the disease. Can "Consistency" see no difference between fellowship and toleration? In an error especially, which neither breaks the "visible unity" of the Baptist church, nor the moral law of God, as is the fact with the one in question.

What should we think of a father, who, on the slightest impropriety of his son, and while unconscious that he violated any rule, and in fact, while he did not, this father should thrust him into the street, disinherit him, and treat him as if he had become intoxicated, and knocked down the inmates of the house. Such a father might sing of his dis-fellowship of his son's conduct, and trumpet abroad his "consistency"; but I am inclined to think he would enjoy the sound thereof, unenvied by thinking men.

"Consistency" says, "He states that we should not exclude one of our own members for communing with Pedobaptists. And why? Because (in his estimation,) we fellowship other things that are sinful." I never made such a statement, either in words or sentiments. My former communication will fully show that the sole object of my referring to those other sins, was to make it appear that there were some things which though wrong, were not sufficiently criminal to justify a course of church labor, and so far from its being a sentiment, ("in my estimation,") that "we fellowship other things that are sinful," that I insisted on the very reverse, viz.: that by communing with them we did not fellowship those errors, and should privately remonstrate. But as he destroys neither the visible order of the church with which he is connected, nor its visible unity, nor yet guilty of immorality, the sin of dividing Christ belongs to such as sever from the body those who are disorderly, as measured by a standard of fancy and ancient usage, rather than one from the word of God.

I should hardly have excused "Consistency" for telling the public that he has quoted from me verbatim, as he has by placing double commas inverted to the quotation, and then leaving out a word, which, tho' a monosyllable, yet when placed where it belongs, destroys the sense he has given, and would make his quotation but half of my sentence, with no sense at all! The quotation, as he has it, is as follows: "If we ever all get right on this subject, it is certain we shall all be Baptists." I never penned such a sentence, either in words or sentiment—I am not so inconsistent as to attach infallibility to our denomination, and then declaim against one of our ancient usages, which has heretofore been considered as one of the bonds of denominational fellowship.

I am willing to stand "shoulder to shoulder," in the Baptist ranks, providing I am not required to fight at random, and without discrimination. In other words, providing I am not required to aid in systematic persecution of the children of God, for conscience sake; Christians who are as holy as myself, who are walking in the institutions and ordinances of God's house, instead of "contrary" to them: who do not disturb the visible order of the church with which I am connected; and who unlike sprinkled persons, have not excluded themselves.

I say, systematic persecution for conscience sake, and am prepared to sustain the assertion—I would be the last person to veil the horrors of Popery, but it is a received, though vulgar aphorism, "Give the Devil his due." It is a fact, then, that should a Baptist church pursue the course advocated by "Consistency" and should the civil power assume the same attitude towards the Baptist church, that it did to the Catholic, i. e. burn their heretics who were excommunicated for conscience sake, the inquisition and its punishments would re-appear. Be it remembered, that the Catholic church did not inflict the corporeal punishments, but only prepared the way for the civil power to do it by the trial of the inquisition, and by excommunication. Let but the civil power enact a law, that all persons who shall be excluded from the Baptist church for deviating from any of her infallible opinions, shall go to

the stake, and bating the wickedness of courting such alliance—I challenge any person to point out any important discrepancy between the two churches, in respect to the general principles of persecution for conscience sake.

Did the Catholic church persecute holy men for conscience sake? So does this church, and in the same manner. Did that church have an inquisition? The trial of the brother in question is no less. Was the bull of excommunication thundered from the Vatican of Rome? The excommunication of such a brother is that bull. Did that church go to the extent of her spiritual punishment? So does this. Does the Baptist church protest against temporal punishments? Some of the creatures of the Pope besought the civil power not to inflict death on the excommunicated, when they knew that their petitions would be as unavailing as if they had petitioned to the wind.

Does "Consistency" say that the brother is a disorderly walker? The archbishops constantly presented the passage "This is my body." Did the Protestants constantly say that the passage was misunderstood, misapplied, or irrelevant? The same has been shown in my former communication, of the disorderly walker. What shall we think, then, of a course which is indebted to the clemency of the civil, rather than the spiritual court, for exempting holy men who are walking in all the commandments and ordinances of the Lord, from corporal punishments? But the persecution is as real, though the spiritual punishments alone are inflicted, and some might prefer the latter. I appeal to the reader, if, in the "very much regret" of "Consistency," that my sentiments were advanced—sentiments which he supposes will loosen the bonds of our denominational union, he did not overlook the fact, that our union is as much strengthened by discommoding ourselves from what is wrong, as in adhering to what is right? Papal Rome found it so; and by refusing to abandon the evils which stared every one in the face, gave Luther his principal vantage ground, which he improved, until he shook her to the foundation.

The present trouble and struggle of the church of England, are attributable to the same course. Her more judicious and candid members, admit that many things are wrong, and need reforming; but are afraid if they alter, in the least iota, there will be no end to the demands of the reformers. That pernicious adherence to error, will prove her overthrow.

I will just add, that your correspondent has intimated that I am a mere pretender to Baptist sentiments while advancing the sentiments of my former communication. But I am willing to share the reproach of the first stages of reformation, as I am to reap the advantages of last; and already am not ashamed of my company.

PRISCILLA.

For the Christian Secretary.

Mr. Editor,—

The question, "How is the world to be converted to God?" is one which every Christian must frequently revolve in his mind with the utmost anxiety. We look over the world, and notwithstanding the last most solemn command of our Saviour, "Go ye into all the world, and preach the gospel to every creature," we behold the vast majority of the human race, "sitting in the region and shadow of death." Yes, at this very moment, more than eighteen hundred years from the time this command was issued, six hundred millions of the human race (which are estimated at 800 millions,) are probably strangers to the gospel. Well may the Christian, in view of this fact, exclaim, By whom shall Jacob arise? how shall the world be converted to God?

The preaching of the gospel is generally admitted to be the grand means of enlightening the nations, and bringing them back to their allegiance to God. The apostle appears to have been of this opinion. For, speaking of the heathen nations, he asks, "How shall they believe in him of whom they have not heard? how shall they hear without a preacher?" Moreover, this sentiment is implied in the very command of our Saviour, already quoted, in which he expressly enjoins upon the church the duty of preaching the gospel to every creature. And hence also, when he had a view of the extent of "the field," he turns to his disciples with this command, "Pray ye the Lord of the harvest that he would send forth more laborers into the harvest." This command, although given rise to by a particular circumstance, and primarily having reference more directly to one portion of the moral vineyard, is nevertheless binding, we believe, upon the church even now, and if so, must embrace the field that now is, viz. the world. And thus it is that we believe in the necessity of a divine call to constitute a preacher of the gospel—for how shall they preach except they be sent? No man taketh this honor to himself, but he that was called of God, as was Aaron. It then the last mentioned command of our Saviour, he still binding upon the church, the question arises, Is it regarded by Christians of the present age, in all its importance? Where is the church that does so regard it? Nay, where is the individual Christian, who, in his public, but more especially in his private approaches to the mercy-seat, complies with this requisition of our Saviour? As far as my observation extends, which is by no means limited, it leads me to the conclusion, that by the majority of professing Christians this command is seldom thought of, much less regarded; and yet they are looking for the redemption of Israel, and the speedy ushering in of the millennial hour!

I say my observation has brought me to this conclusion: professing Christians of the present age do not pray steadily, fervently, and in faith, for an increase of the ministers of Christ. And first, they do not pray steadily; by which I mean, they do not make it a subject of prayer whenever they approach the mercy-seat. I know my many times have special requests when we draw near the throne of grace, and these seem to engross for the time, our thoughts, and they should perhaps be the only petitions then presented by us. But ordinarily we may extend our thoughts, and while we behold the moral waste which the world presents, pray, Thy kingdom come. And not only may we thus extend our views and enlarge our desires, but if our feelings are enlisted upon the subject of the world's salvation, we cannot but express them; we shall remember the perishing nations, and as often as we approach the throne of grace, so often shall we in sincerity say, O send forth thy light and thy truth; yea, send forth more laborers into the harvest.

And if at any time, or at stated times, the command under consideration is apparently obeyed by the church or individuals, does it seem to take hold of their affections? does it away the heart, and enlist all the sensibilities of the soul? Or rather is there the form without the spirit of prayer? a drawing near to God with the lips while the heart is far from him? Ah! have we not reason to conclude that the latter is too frequently the manner in which Christians pray, or rather pretend to pray, for an increase of laborers? They do not exhibit the earnestness of Jacob, when he said, I cannot let thee go: they do not present the fervent and effectual prayer which availeth with God.

But we will suppose for the moment, if you please, that this prayer is repeated steadily and with apparent fervor by the church, what will all this effect if faith be wanting? We ask then if the prayer of faith is offered up by the christian community for an increase of labourers? We be-



lieve there is an awful deficiency here in the church, and the reasons of our belief are simply these:—

A young man, or it may be two or more young men, arise in a church and express a desire to go forth into the "field," and reap the extensive harvest. They have looked over the world; surveyed the nations that are sitting in darkness; beheld the millions of their fellow beings as in quick succession they pass to the invisible world, ignorant of the true God, strangers to the Christian's hope, and their hearts have been pained.

The love of Christ is constraining, and the value of the immortal soul is impelling them, to spread the news of salvation. But professing Christians stand aloof; this is a strange thing to them. They are astonished that this one and that should profess to be called to preach, to be sent into the great moral vineyard to labour for Christ. And why this surprise, this astonishment?

Ah! the reason is obvious. They have not been praying, been praying in faith, the Lord of the harvest to send forth more laborers into the harvest. Otherwise, instead of expressing astonishment they would instantly have said, this is what we have prayed for; this is what we have been expecting; this is our God, we have waited for him—he hath heard us—he will come and save us.

Such, methinks, would be the inevitable feeling and expression of that individual or church, which should have prayed in faith upon this subject. O how unlike the feeling manifested by many individuals and churches of the present age, towards young men burning with a desire to preach the gospel.

But why this coldness, this indifference? Why offend one of these little ones? Is this the spirit of Christ? Is this benevolence for a ruined world? No it cannot be. Nay rather let such conduct be referred to its true origin, (as I believe,) the fact that our Saviour's command is so much neglected, and that there is not sufficient faith in the prayers of Christians who act thus, to lead them to expect young men to arise in their midst, and in view of the great, the alarming want of laborers, say, Here Lord, am I, send me.

I know it is necessary to use discretion upon this subject; to lay hands suddenly on no man; to try the spirits. But is there any danger that we shall pray too much for an increase of laborers sent of God? and is there any danger that the Lord of the harvest will, in answer to the prayer of the church, send too many laborers into the harvest? Have we not often erred on the other hand? and is not our greatest danger here? Why, we know that there are now about two churches in our land to one minister. And we must often be aware that churches are increasing among us at a ratio equal if not greater than that of the increase of ministers.

What then will our own churches do—that will become of the waste places of Zion all around us—and above all, what will the nations far hence do, unless a much greater number be raised up, who shall run to and fro in the earth, to spread the knowledge of salvation? O may the God of all grace awaken the Christian churches upon this subject, arouse each individual to feel that it is high time to awake out of sleep, and in obedience to our divine Master, pray, pray, the Lord of the harvest, that he would send forth more laborers into the harvest; for the harvest truly is great, but the laborers are few. Then may we exclaim with the prophet, "Break forth into singing, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

INCognito.

For the Secretary.

#### SCRIPTURAL DIFFICULTIES.

That there are difficulties in the Scriptures, and that it is reasonable to expect them, all men capable of judging, will readily grant. Two things, therefore, are requisite to a right and comprehensive knowledge of their contents. First, a man should be a general scholar. Second, he should possess a spiritual taste, or that humility of heart which is necessary for a patient, candid, and impartial inquiry after truth. General learning, to all those who would have an intimate acquaintance with the whole range of biblical subjects, is necessary for the following reasons:

1. The antiquity of the sacred records, the manner in which they have been transmitted to our own age, the obscurities inseparable from the compositions of remote times, written in a language, the idioms of which cannot be explained by reference to existing usages, and requiring for their elucidation, a knowledge of customs and manners which cannot be viewed in their original living connection. These, to say nothing of other sources of perplexity, are sufficient to convince every person of common understanding, that learning is necessary for successful investigation.

2. That a spiritual taste, and a humble heart, are necessary for all men, because Christ has said, "My kingdom is not of this world." It is a kingdom of righteousness, peace, meekness, patience, love and joy. The man, therefore, who wishes to understand all the Scriptures, should avail himself of all the means within his reach. The magnitude of the subject, and its stupendous consequences, require this. The humble man, who wishes to know and believe the doctrines of the gospel, and to obey its pure precepts, will find an abundance in the New Testament, which is plain to every understanding.

If the unbeliever be not sincere, he will go in quest of objections, and having neither learning to remove difficulties, nor a pure mind to apprehend and make a right use of the sublime truths of revelation, he will stumble over every mole-hill, and publish his blunders to the world. This is the sole reason why so many can find nothing in that beautiful system of truth and righteousness contained in the New Testament, to please them.

Is it then to be supposed that this divine revelation of grace, which has been investigated by a Bacon, a Newton, a Locke, and a thousand others, is destitute of foundation? That which has been the firmest bond of civil government, and of social order, and of all domestic associations; the sweetest and most ardent of all human friendships; that which has proved the most powerful antidote of all the evils of life, the riches of the poor, the consolation of the afflicted and the firmest anchor of our hope, in the approach of dissolution, a cunningly devised fable!

A disposition of mind that wishes to prove that all the benevolent luminaries who have enlightened the world, and ameliorated its sufferings, who have healed its wounds, and soothed its sorrows; and who have died martyrs in the exercise of their philanthropy, were idiots; and that those are the wisest and the greatest of their species, and the only benefactors of man, who have laboured hard to break the bonds of social order, dissolve domestic associations, unhinge the whole frame of the moral world, and who scruple not to illustrate their sentiments by their practice, is not to be coveted. No good man can admire the taste, nor the learning, nor the politeness, nor the humanity, nor the philosophy, nor the philanthropy, nor the patriotism, nor the morality, of men governed by such a disposition.

JOHANNES.

#### CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 20, 1834.

**Pastoral Change.**—The Rev. Aaron Perkins, of Dover, within the bounds of the Hartford Association, has accepted the call of the Baptist Church in Hamilton, N. Y., and is expecting a removal to that field of labor early in May next.

Our brethren in Hamilton have long been looking for a pastor to fill the vacancy occasioned by the resignation of Rev. Prof. Sears, and we hope they have now selected one who will prove a rich blessing to them. The post to which their suffrages have invited him, is important and responsible, from its contiguity to the Literary and Theological Seminary in the town. We trust that he will not only be useful to the church and society of which he is to take the charge, but that he will, in preaching and other pastoral duties, be a suitable model to be imitated by the young men who shall hereafter go forth from the seminary to preach the gospel and to take charge of the churches of Christ. Our prayer is, that God will bless the contemplated union to all concerned, and give to our esteemed brother many more souls, to be his "crown of rejoicing in the day of the Lord."

**ARRIVAL OF REV. DR. REED AND MATHEWSON IN LONDON.**—The correspondent of the New York Observer, has given a most interesting account of the reception of these Ministers, on their return to London from this country. Dr. Reed's congregation not having an opportunity to see their pastor after his return previous to the Sabbath, were waiting with deep interest on that day, for his appearance in the house of prayer, to which he was accompanied by his fellow passenger, Mr. Colton says,

"It was a day of gladness—of thanksgiving; and Dr. Reed improved the occasion as the means of bringing the hearts of his people directly to the throne of God, in grateful acknowledgment of his favors to them and to him, during the time of his absence."

On the evening of the succeeding day, a house sufficient to contain 2500 people, was filled to overflowing, to hear from the lips of their friends, a more detailed account of their journey, of their reception in this country, of the religious condition of this country, &c. It was a season of intense interest. Having room only for a small portion of the article before us, we give the closing paragraph: in speaking of the recital, the writer says,—

"It was a story of great simplicity and chasteness. It amounted to this: 'We went out with diffidence; we felt the solitariness of our situation even when we first stepped on the shores of America; but all our anxieties were removed by our first reception; they never returned; our tour in America was among Christian brethren, and we felt as much at home, as was possible in a foreign land; we have been more than gratified; our hearts have been filled; we have been everywhere and seen all we could in the time allotted us; we have seen that people in the most trying condition of all their most important institutions; they have their faults, and they know it; they have their virtues, and virtues enough for us to love them; and we are prepared to say respecting that which will interest us most, as Christians, and for which we have suffered the greatest anxiety on their behalf, their grand religious and benevolent enterprises, in their various associations for these objects, are based upon principle—upon a sober estimation of the difficulties—and they are prepared to advance. In behalf of British Christians, we have proffered them fellowship, and they have most promptly and cordially accepted. They are prepared to enter into our views and projects as Christians, to the extent of our wishes. We are brethren. Blot out Britain and the United States from the map of the world, and where is the world's hope? Unite Britain and America, as Christian nations, and the world's conversion to God cannot long be delayed. Let us rise above national prejudice and all sectarian feeling and let the motto of British and American Christians united be: 'The field is the world; War between us and them—let it never be thought of—it is unnatural—it is fratricide. If the Christians of the two nations are united, it will decide the question forever: There cannot be war. This single guaranty were a sufficient motive. But our aim is—the conversion of the world. Our American brethren think of this and talk of this; they lay their plans for this; let us not—we ought not—we appeal to British Christians to say, that we will not—be behind them.'"

Dr. Reed said, they had found in America, a regenerated church, and a regenerated ministry. On the succeeding day, the Congregational Union met, to hear the official, and still more particular account from their delegates. When the subject of slavery in this country was mentioned, and the delegates noticed the difficulties of emancipation, on account of the independence of the several states, they were asked, "But why not do away with slavery in the District of Columbia?"—And truly, why not?

**ARRIVAL OF DR. SKINNER IN AFRICA.**—This Missionary, with whom many of our readers are acquainted, arrived at Monrovia, Africa, on the 31st July. Only one of the emigrants taken out on a previous voyage of the same vessel, was alive at that date. On the 16th August, the packet ship Jupiter, (in which Dr. Skinner arrived) was wrecked on the coast, to windward of Monrovia, and entirely lost. After two weeks of great suffering, the crew arrived at Monrovia, where the first officer and a seaman died of fever.

**DEATH OF DR. CAREY.**—This Missionary, full of years, and having been for more than a quarter of a century extensively useful in India, departed this life, after an illness of about nine months, at Serampore, on the 9th of June last, aged nearly 73.

**REVIVAL IN POMFREY.**—We have received a letter from Bro. Nicholas Branch, of Pomfret, in which he says:—"I have the happiness to state, that the most interesting and extensive revival of religion ever witnessed in the Baptist Church in this town, is now in progress. A detailed account may hereafter be given."

**CHURCH CONSTITUTED AT MONMOUTH, N. J.**, on the 28th of November. Eighty members were dismissed for this purpose, from Upper Freehold church, and two from other churches. After the adoption of their Covenant and Confession of Faith, a resolution was adopted to act on the Temperance principle. They

were then declared by the Council to be a Gospel Church of the Lord Jesus, and received the hand of fellowship from each member of the Presbytery present. Prayer, preaching, and other services followed. Such ground as this church has taken at the outset, will probably shut out at once all heart-burning and strife upon the RUM question.

Should not the Editor of the Christian Gazette inform his readers whence he derived the story under the heading, "Youth's Adviser," in his paper of Dec. 12th?

**Tales and Essays for Children.** By Mrs. L. H. Sigourney. Hartford: F. J. Huntington. pp. 128.

This little volume is well calculated to interest and instruct the youthful mind; and like every other work from the prolific pen of the esteemed writer, with which we are familiar, has an excellent moral tendency. The publisher has given it an attractive dress, and we recommend it as a Christmas and New-Year's present. The following is the table of contents.

**The Lost and Found.**—Ralph Edward—Emma and Ann—The Mute Boy—The Farmer and Soldier—Insects and Shell Fishes—The Five Kernels of Corn—Washington and his Mother—A Winter at Morristown—Huguenot Grandfather's Tale—Edward Sixth, of England—Hymn.

#### NEW PERIODICALS.

We have received No. 1, of a paper entitled "Spirit of the English Religious Magazines." It is to be issued weekly, by Joseph Powell, at the Missionary Press, Burlington, N. J. Each number to contain eight pages of small folio, at two dollars per annum, always in advance. In this first number, which is beautifully printed on fine paper, Mr. Powell has given an attractive specimen of selected matter, and the general character of the work will be Episcopalian, if this sheet be a fair specimen, every pious man who reads it, may derive benefit and pleasure to his mind, from the perusal: nor can any observing reader fail to increase his knowledge of men and things, by consulting its pages. The next number will be issued on the 3d of January, 1835. We hope to see more of them, and of the following work, called

**THE MISSIONARY.**—This is a weekly publication, from the same press as the above, on a half sheet, neatly printed, at one dollar per annum, and none sent without the pay in advance. This measure will ensure its existence. The title explains the character of the paper.

"The Missionary," says the publisher, "is sent forth to preach the Gospel. Its continual aim will be to turn sinners to righteousness, and to 'make ready a people prepared for the Lord.' As the only means by which so great an end will be accomplished, it will set forth 'the Cross of the Lord Jesus Christ,' 'the Lamb of God who taketh away the sin of the world,' lifted up from the earth, that he may draw all men unto him. Man lost—God incarnate for his recovery—Christ crucified, the price of his restoration—justification by faith—faith working by love—love purifying the heart—salvation wholly by grace—the grace which produces salvation for the sinner, preparing him, by newness and holiness of life for his enjoyment—such, in its broad outline, is that 'faith of the Gospel,' which 'the Missionary' will go forth to preach. Subsidiary, but not separable from the Cross, it will set up the Church, the body of the Lord Jesus, 'the pillar and ground of the truth,' the fold of the Rock of God, 'which he hath purchased with his own blood.' Its ministers, its sacraments, its worship—the appointment of the Lord, the means of grace, the instruments of the divine Spirit in the sanctification of the soul—the Missionary will constantly set forth as 'worthy of all men to be received.' Its speech will thus be, like the Apostle Paul's, 'concerning Christ and the Church; and the subject of its mission may be stated in these few familiar words, 'evangelical truth, Apostolic order.'"

We have received the first three numbers, and do not hesitate to pronounce the character of their contents to be equally spirited with the above language. Though we are not an Episcopalian, we rejoice to see publications inculcating active piety. Only let every evangelical body of Christians in the land, send into the dwelling of each family in its connection, such means of enlightening and quickening their piety, alluring rather than urging to practical godliness, and the *Man of Sin* will make less rapid strides in his work of darkening our moral hemisphere. But to insure this happy result, every family must resolve to buy and read those periodicals, the contents of which are produced by ardent love to God and man, close thinking, and anxious research, and are spread before the people on paper at great expense.

The article on our last page from the New England Spectator, although written for the latitude of Boston, may suit other meridians, without material alteration. The attempt to stifle inquiry, or prevent debate, upon the subject of slavery, is entirely idle. There are men sufficiently independent to break from the trammels of prejudice; and presses through which discussion will be had; and many men of principle, who, when their judgments become convinced on any subject, will not be afraid to act. Let the subject of slavery, and the best method of abolishing the evil, and of clearing this nation from the consequent sin, be candidly discussed, in a Christian spirit; without fear of being assailed by a mob, or of being held up to derision as madmen, by the public press; let this be done in a proper spirit, let the mind of each be satisfied, as to the course best to be pursued, and advance the interests of that which his judgment approves. We have believed that the light and blessings of the Gospel would reach the interior of Africa, through our colonies on the coast; we still hope; but that the Colonization Society can ever free this country from the curse of slavery, we disbelieve.

**Education.**—In Pennsylvania we have to record the disreputable fact, founded on Gov. Wolf's testimony, that in that great "key stone" State, there is a repugnance to common or public schools, and that 100,000 adult males, at least, which is half the whole number of electors, can neither read nor write! Comment is unnecessary. And by the recent message of Gov. Vroom, of New Jersey, we should judge ourselves to be not far from the mark in stating the same proportion to exist in that State. Louisiana, we believe, is the next deficient. But what we would wish particularly to enforce is, that a more enlarged, and a more perfect and comprehensive system should be devised, and more abundant provision made for education even in New York and other States, where the scheme is already considered liberal, or even munificent.—N. Y. Eccl. Star.

Hartford, Dec. 16th, 1834.

At a meeting of the Directors of the CONNECTICUT PEACE SOCIETY, holden this day, Resolved: That the Ministers of the different religious denominations in the State of Connecticut, friendly to the cause of Peace, be requested to take up a collection in their respective Congregations on or about the 25th inst. for the purpose of aiding the Connecticut Peace Society in their publications, and to forward the amount to the Agent of the Society, William Watson, Hartford, who is authorized to send to the said Ministers the full value of the sums which he shall receive in Tracts No. 1. and 2. Mr. Watson's address at five cents, Rev. Mr. Vanarsdalen's at six cents, Thomas S. Grimké Esq's at ten cents, and the American Advocate of Peace at fifty cents a year.

Perhaps, a more appropriate notice of the anniversary of the advent of the Prince of Peace cannot be taken by his constituted ministers, than by complying with this request of the Directors of the Connecticut Peace Society. It is certainly most befitting this occasion, to make some substantial manifestations of aid and friendship in behalf of a cause, whose great object is to promote PEACE ON EARTH and GOOD WILL AMONG MEN. The method of doing it proposed by the Directors of the Connecticut Peace Society will be attended with a double advantage. While it affords an opportunity of knowing the blessedness of giving, it also affords an opportunity of experiencing the blessedness of receiving. The benefit will be two fold. The contributions will aid the Peace Society in giving a more efficient and wider diffusion to their principles; and the contributors will receive back something, which it is hoped, will have a tendency to cherish in their hearts the peaceful spirit of the Gospel, and to shed upon their lives the sweet odor of its sacred union.

By order of the Board of Directors.

WM. WATSON, Agent.

#### General Intelligence.

##### Foreign.

From the N. Y. Dai. Advertiser.

##### THREE DAYS LATER FROM EUROPE.

The ship Europe, arrived here Tuesday, bringing Liverpool and London papers to the 15th ult.

##### ENGLAND.

It was understood in London, on the 15th of Nov. which is the latest date brought by the Europe, that a change in the British ministry was about to take place. By the death of Earl Spencer, Lord Althorp, Chancellor of the Exchequer, takes his father's title, and of course goes into the House of Lords. This deprived the ministry of their leader in the House of Commons, and having no member there to take his place, it is said Lord Melbourne immediately offered his resignation, which, of course, would break up the cabinet. It was rumored that the King had offered to the Duke of Wellington the arrangement of a new one. We think, however, this wants confirmation.

**FRANCE.**—It would seem that the French ministry is made up in the manner that it was first represented here. The Duke of Bassano, President of the Council, and Gen. Bernard, Minister of War, &c.

**The new ministers.**—The Duke de Bassano being questioned by the King as to the political system that it would be desirable to adopt, replied, "Sire, there is but one system which has a chance of success, one that has been pointed out to the Chamber of Deputies; it is absolutely necessary to return to a liberal and moderate policy—you must surround yourself with faithful and disinterested agents."

"What do you mean," said the King, "by a liberal and moderate policy?"

"Sire, I mean a return to the democratic principles of 1830. In future, in order that the vessel of the state may make good way, and keep above water, it is necessary that her sails should be filled with the breeze of July."

**SPAIN.**—By the latest accounts from Spain, it would seem that Don Carlos had met with reverses, and had not availed himself of the advantages which it was said his troops had gained.

#### Domestic News.

**FATAL ACCIDENT.**—We understand that on last Lord's day, 38 Mr. Rufus Worth, of this town, (Concord, N. H.) was engaged in digging a well, the earth caved in and completely covered him. He was so situated that no assistance could be rendered, and he perished.—N. H. Asst. Reg.

The Bellefonte Factory, near Pawtucket, R. I., was burnt last week.

Newspapers.—The whole number of newspapers now published in the United States, is 1265.

Mr. Henry L. Brower, while out on a shooting excursion at Long Island, had his arm dreadfully injured by the bursting of his fowling piece—his thumb and two fingers were blown off. A companion narrowly escaped—a piece of the gun in its flight taking the hat from off his head.

On Friday at Baltimore, 200 additional transportation cars were put on the Baltimore railroad, in consequence of the increased travel anticipated from its completion to Harper's Ferry.

**Steamboats lost.**—The New Orleans Courier of the 26th ult., states the loss of three steamboats. On the 16th, the Halcyon was snagged and sunk at St. Charles, in the Mississippi river. The Grenadier ran on the rocks at Grand Chain, and sunk, on the 19th. The Citizen had been sunk at Troy Reach, having been snagged at Anderson's bar. The Black Hawk was aground at Shawneetown.

The Mayor of Savannah offers a reward of \$200 for the apprehension and conviction of the murderer of J. M. E. Craig, a seaman on board the ship Emerald.

**GEORGIA.**—The Hon. John P. King has been elected to the Senate of the United States, from Georgia, for six years from and after the 4th of March next. Col. Alfred Cuthbert has also been elected to fill the vacancy occasioned by the resignation of the Hon. John Forsyth—the term expiring on the 4th March, of 1837.

**ALABAMA.**—The Hon. William R. King has been re-elected, by the Legislature of Alabama, to the Senate of the U. S., for six years from the 4th of March next.

**PENNSYLVANIA.**—The Hon. James Buchanan has been chosen U. S. Senator by the Legislature of that State, in place of Mr. Wilkins appointed Minister to Russia.

**EXTINCTION OF THE PUBLIC DEBT.**—The Treasury Report announces the important fact that the National Debt of the United States, which at one time amounted to more than \$127,000,000, will be totally extinguished on the 1st of next month. This fact is not only gratifying in itself, but affords a practical illustration of the immense resources of the country. For it is to be observed that these \$127,000,000 have been paid off in the course of 19 years, by the regular operation of our financial and revenue system, without the imposition of direct taxes, (except for a very short period,) or any other burthen which has been seriously felt as such by any portion of the people.

**Bold Villain.**—A bold villain in Philadelphia engaged two porters, and walking deliberately into a cabinet Warehouse, ordered the men to take off a costly sofa. Thinking him the owner, they complied with his request, and marched off with the article according to the order of the employer.

**Frozen to death.**—Another victim to intemperance was found dead early yesterday morning, at the corner of 13th street and 7th avenue. In his pocket was found an empty bottle.—N. Y. Trans.

**Official.**—The government has been officially informed that the American sailor, Mexican, Graham, had arrived at Bahamas, from Castle Island, having been got off by the wreckers, with an sugar hole bored in her bottom.

By the melting of the ice on the glaciers in the Canton of Uri, occasioned by the unusual heat, the body of a young hunter, who perished 13 years ago, was discovered on the summit of a peak.

#### MARRIED.

In this city, by Rev. M. H. Smith, Mr. Augustus P. Griffing, of New York, to Miss Eunice Squires, of this city.

In this city, by Rev. Dr. Hawes, Mr. Alfred Strong to Miss Fidia Fomeroy, both of Easthampton, Ms.

At Suffield, by Rev. Mr. Robinson, Mr. Josiah Sikes to Miss Emma Fowler.

At Tarry, April 10th, by Rev. Mr. Mason, Rev. ADONIRAM JUDSON, to Mrs. SARAH H. BOARDMAN, widow of the late Rev. Geo. D. Boardman, of the Am. Bap Mission to Burmah.

#### DIED.

In this city, on Monday last, Henrietta C., daughter of Jeremiah Brown, Esq., aged 2 years and 9 months.

In this city, Daniel C. son of Mr. Daniel Hinsdale, aged 20. On the 9th inst. Mrs. Jerusha Talcott, aged 59, wife of Mr. Isaac Talcott, formerly of Ellington.

At East Hartford, Mrs. Anna Winslow, aged 61, wife of Mr. Pardon Winslow.

At East Windsor, Capt. Aaron Bassell, aged 74.

At Waterfield, Capt. Simon Wells, aged 68.

Mr. Thomas Wells, aged 73.

At Newington, Mr. Samuel Churchill, aged 77.

At Wintbury, Miss Clarissa Rowley, aged 33, daughter of Capt. Silas Rowley.

At Farmington, Mrs. Elizabeth W. Rowley, aged 53, wife of Mr. Simeon Rowley.

At Enfield, Mr. Jeremiah Chapin, aged 78.

At Southwick, Mass., on the 5th inst., Mr. Amos Noble, aged 79.

At Springfield, Mr. Ezra Osborne, aged 76, a soldier of the Revolution.

At Humphreys Creek, Ky., August 28, Martin Cable, formerly of this city, aged 50.

At Middletown, on the 12th inst., Mrs. Abner Nichols, aged 74, wife of Mr. Thaddeus Nichols.

At New Haven, on the 7th inst. Mr. Enos Alling, aged 36. Miss Delia Ward, aged 44. On the 10th inst. Mr. William Barth, aged 19.

At Meriden, on the 8th ult. Mr. Enos Hall, a soldier of the Revolution, aged 79.

#### NOTICE.

AT the meeting appointed to be held at the Baptist Church, the 25th inst. for the promotion of the cause of Peace, two or three clergymen & two or three civilians have engaged to present resolutions and addresses; at the close of the services a collection and subscription will be taken to aid in giving a more extensive circulation to the "American Advocate of Peace."

#### NOTICE.

THE next meeting of the Youth's Tolland County Temperance Society will be held at Vernon, Thursday, January 1st, 1835, at 1 o'clock, P. M. A general attendance is requested. T. STEARNS, Sec'y.

#### NOTICE.

THE Baptist Church in New Milford have agreed to hold a Protracted Meeting, to commence on Wednesday evening, the 7th of January, 1835. Ministering and other brethren are affectionately invited to attend. DAVID BALDWIN, Pastor.

#### NOTICE.

THE Court of Probate for the District of Suffield has limited six months from the publication hereof, for the creditors of the Estate of Uriah Winchel, late of Suffield within said district deceased, (Represented insolvent,) to exhibit their claims to the subscribers duly appointed commissioners thereon.

And we hereby give notice that we will attend to receive and examine said claims at the late dwelling house of the deceased, on the second Monday in Feb. and June next, at 1 o'clock, P. M. on each of said days. JOHN B. KING, HORACE KENDALL, {Commissioners. Suffield, Dec. 15, 1834. 49

#### NOTICE.

THE Hon. Court of Probate for the District of Suffield, has limited six months from the publication hereof, for the creditors of the estate of Tirzah A. Smith, late of Suffield, deceased, represented insolvent, to exhibit their claims, duly attested, to the subscribers, appointed Commissioners thereon. And we hereby give notice that we will attend to receive and examine said claims, at the dwelling house of Gamaliel Fowler, on the third Monday in June next, at 1 o'clock, P. M. CHRISTOPHER JONES, {Commissioners. Suffield, Dec. 3, 1834. 3w48

#### NOTICE.

AT a Court of Probate holden at Tolland, within and for the District of Tolland, on the 28th day of November, A. D. 1834.—

Present, JEREMIAH PARISH, Esq. Judge. On motion of Robert Sharp, administrator on the estate of JOSEPH HOLT, late of Willington, within said district, deceased, this Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said administrator, after he shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of Willington.

JEREMIAH PARISH, Judge. Certified from Record, by JOSEPH HOWARD, Clerk.

JUST RECEIVED AND FOR SALE BY

#### A. S. BECKWITH,

Memoir of Mrs. MARIHA BARNES, late of Middletown, Conn. By Rev. John Cookson.

Those especially who have had the pleasure of an acquaintance with this pious "mother in Israel," cannot fail to be highly gratified to see her memoir before the Christian public.

Memoir of the Life and Correspondence of Hannah More. Second American edition. Visits and Sketches, by Mrs. Jamieson. Abel's Residence in China and the neighboring countries, from 1829 to 1832.

Elements of Psychology, included in a critical examination of Locke's Essay on the Human Understanding. By Victor Cousin. Translated from the French, with an introduction, notes, and additions, by C. S. Henry.

#### ALSO,

Just received and for sale as above, The Trial of JOHN R. BUZZELLI, the leader of the Convent Riots, for Arson and Burglary, committed on the night of the 11th of August, 1834. With cuts representing the Persons, Buildings, &c. Price, 12 cents.



## POETRY.

For the Secretary.

Two following lines were sung in Norwich, on the 7th inst. at the reception of eleven new members to the fellowship of the Baptist church. The first three stanzas were sung as they came forward to the altar, and the last after the covenant had been read, and the hand of fellowship given by the pastor.

Come, ye converts, come and welcome,  
All the saints are saying, come;  
Joyfully we now receive you  
To the church, your future home;  
Come and welcome, come and welcome,  
In our hearts there yet is room.

Stay no longer, stay no longer  
From your blessed Saviour's fold;  
Come, dear youth, ye lambs of Jesus,  
He himself has bid you come;  
With his people, with his people  
Join yourselves, and be at home.

Now accept the pledge we give you,  
While our hands with yours we join,  
Let our hearts unite together  
In the bonds of love divine;  
Blessed Jesus, blessed Jesus,  
May we all henceforth be thine.

Now the vows of God are on you,  
Be the slaves of sin no more,  
O be holy, humble, faithful,  
Till the toils of life are o'er;  
Then dear brethren, then dear sisters,  
May we meet on Canaan's shore.

For the Secretary.

"THERE THE WEARY ARE AT REST."

Far from these shores of sin and grief,  
And hid from mortal sight,  
There's an abode of sweet relief,  
Unknown to pain and blight;  
There the righteous shall be blest,  
And the weary are at rest.

O happy clime! where pains roll,  
And gladden every heart,  
Which give new vigor to the soul,  
Secure from sin's dread dart;  
There the righteous shall be blest,  
And the weary are at rest.

Darkness and shades shall ne'er attain  
Those realms of purest joy,  
But holiest friendship there shall reign,  
And love without alloy;  
There the righteous shall be blest,  
And the weary are at rest.

The music of an angel's lyre  
Shall greet the ravish'd ear,  
And praise ascending sweeter, higher,  
Shall dry up every tear;  
There the righteous shall be blest,  
And the weary are at rest.

And O! that wings to me were given,  
To leave this earthly clod;  
I'd speed my raptur'd course to heaven,  
That I might dwell with God;  
There the righteous shall be blest,  
And the weary are at rest.

Granby, Dec. 6, 1834.

C. G.

## THE IRISH COTTAGER.

"Cast thy bread upon the waters, and thou shalt find it after many days."

It was a fine evening; and with a mild impression of the rich bounties of Providence, and the blessed influence of the gospel of peace, I quitted town, to meet a few humble cottagers, who expected me to speak to them the word of life, and to direct their wandering feet into that path which leads to heaven. The humble peasants who expected me to deliver a message to them in the name of Immanuel, inhabited one of those little islands which are found in some of the large bogs, or mosses, as they are generally called, in Ireland, which are scarcely accessible, except during a few of the summer months. With some reluctance, I quitted the fertile plain, to pick my way through a dreary yielding morass; yet my mind was sweetly soothed with the hope of making glad the hearts of some of the inhabitants of the barren spot.

I was sauntering on, indulging in a musing strain, when I came up to a small cabin, distant about a quarter of a mile from the rest of the habitations. Being about half an hour earlier than the time appointed for preaching, I entered it, that I might rest a little, and invite the inmates to attend. The cot was small indeed, not occupying a space of more than five yards square. Everything it contained, however, was neat and in order. The bed, which was the principal piece of furniture, stood opposite the fire, neatly hung with druggut, and covered with a quilt of the same texture, the yarn of which, I imagined, had been spun by the hand of its industrious possessor. A chest, to contain a few articles of dress, and other matters, not in immediate use, stood near the bed: it was rubbed very bright, and appeared as if it was sometimes used as a substitute for a table. There were also three chairs, and two stools: all arranged in their proper places. Against the further wall was placed a small shelf, adorned with some clean earthenware plates, and a few porringers. Soon after, the sun darted a ray through the little window, which rested upon the shelf and plates, and kindled up a lustre that added to the cheerful appearance of the humble dwelling. The hearth was clean; and altogether a scene of neatness and industry was presented that prepossessed me in favor of the owner, a female of rather an interesting appearance, who seemed to have passed the middle of life. There were evidently some traces of melancholy impressed upon her countenance, which showed that she was no stranger to anxiety; yet her eye seemed to indicate a natural cheerfulness. A kind of pleasing surprise was shown by her as I entered her straw and mud-built habitation.

She rose from her spinning wheel; handed me a chair; and with an unaffected freedom, frequently witnessed in an Irish cottager, I was desired to sit down. Before I had time to introduce any subject, the widow (as I soon discovered her to be) said, "I suppose, sir, you are the gentleman who has come to preach to us in the island this evening." I replied, "I am come to offer a word of instruction and consolation from the Bible." Adding, "I hope you attend upon the religious services established in this neighborhood." "Oh, indeed, sir; nor is there any one in the island, who has so much reason to bless God, that his kind providence has sent some of the good people of Bangor, not only to the neighborhood, but to this forlorn cabin, once the abode of wretchedness and despair." A strong emotion evidently agitated her breast, while she uttered these words, which afterwards appeared to have arisen from a recollection of the circumstances in which she had been found by those messengers of peace to whom she referred. "Then I hope," I continued,

"you are one of those lost sheep, which Christ has brought into his fold." She instantly broke out; "Lost, indeed!—left to perish and die—neglected by man; and as I thought, hated of God—a prey to anguish and despair! Oh, the horrors of that night!—Oh, the goodness of that God, who was preparing a way for my deliverance, at the very time I was planning my own destruction!" The tone and manner in which these words were expressed, excited my curiosity, and induced me to ask some further information; conceiving that the circumstances to which she referred with such strong feeling, must possess peculiar interest. She proceeded in substance as follows: the exact words I cannot pretend to communicate.

"The occurrences, sir, which have so deeply impressed my mind, may prove uninteresting to you; at the time, however, that I was exercised with them, they were of the greatest importance to me. The recollection of the sufferings through which I have passed, used to fill me with pain, which caused me to loath life, and to look with envy upon all around. But now I consider them as so many marks of a kind Providence, that was humbling my proud heart, and preparing me to receive mercy as a wretched sinner." "God," I observed, "who has his ways in the whirlwind, often brings poor sinners through paths of difficulty and distress, to the foot of the cross." "So, sir, it has happened to me; for my trials, which began in the death of a dear husband, have been the means of drawing me to ONE, who sticketh closer than any brother, and who cannot die. But as you request me, I will, as well as I can, describe the situation in which I was found by those persons who came to teach us in this place."

"During the life of my husband, we occupied a small farm in the island. My heart was indeed oppressed with grief, when, by a burning fever, he was suddenly snatched away from me. For a time I was comparatively indifferent to the state, as I respected worldly prospects, to which I and my fatherless daughters were reduced. When my sorrow for the loss I had sustained, had been a little lessened, I began seriously to think of my situation; but hoped I should be permitted to continue in my little farm as before. In this hope I was encouraged by the good wishes and expectations of all my neighbors. Among these there was one, who I expected, would render me much service in my little affairs; but I soon found he consulted his own interest and not mine. But not to trouble you with an account of my hopes and fears on this subject, which, I observe, received additional force when I looked at the forlorn situation of my two helpless children,—in a short time I was driven from the house and farm; and he, who I expected would prove my friend, and interest himself to induce the landlord to permit me to continue, took possession of them."

"Ereft and lonely, I found shelter in this cabin. For a time I lived, I scarcely know how. One of my daughters went to service, and I was soon obliged to part with the other also. Thus forsaken and alone, I thought of little else but my sad condition; and I soon began to entertain hard thoughts both of God and man. I supposed none was so destitute as myself; and that my sufferings were more than I could bear, and more than I deserved. As I indulged these evil thoughts, I began to feel hatred to all around me, I shunned their company, and looked upon them with envious feelings. I pored upon my misfortune, until I became completely miserable; and I began to indulge such feelings towards all my fellow creatures, as induced me to determine to shun their society. I had no conception of the Divine mercy, nor any intention to apply to Christ for peace and salvation. My only relief appeared to be self-murder! At first I was filled with horror at the thought; but continuing to brood over my friendless and wretched condition, the idea became more and more familiar to my mind. At length I began to think that, abandoned as I was by the world, and, as I supposed, by my Maker, it was quite reasonable that I should summon up my resolution, and by some desperate act quit the world. At last, roused by despair, I determined upon the dreadful deed. Oh! the bitterness of that awful moment, in which I was resolved to know the worst, and plunge myself into eternity! It was Saturday, it was night, I can never forget it. Its darkness agreed with my feelings, and was dreadful as my poor soul. The wind blew hard—the driving rain came down in torrents—there was thick darkness—a horrid gloom! I sat in that corner, upon a bit of wet straw; streams ran through the thatch, I saw them, but they gave me no concern: I was resolved upon my own destruction. Sometimes I shuddered at the thought of the pain I must endure, and became irresolute; and again I thought of the future punishment to which I should expose myself; but I then felt as if I had a right to what I pleased, without any reference to that God who had dealt so hardly with me. Still, however, I could not entirely banish the fear of future punishment from my mind. Hour after hour passed on in this dreadful torture, till the morning light began to dawn. I was almost startled at its appearance, (for I always thought I must execute my dreadful purpose under the cover of night,) as if I feared to live another day. I excused myself for want of courage; agony followed, and I dropped into a kind of deep stupor, that cannot be described."

"In this situation I remained, stretched upon my wet-soaked straw, till two gentlemen entered my cabin and found me. They were come to hold a religious meeting in the island; and having missed their way, they called to inquire the path to the next houses. They saw me in a wretched condition, and were confused. I looked upon them like one affrighted, but could not speak. They stood still, evidently not knowing what to conjecture. At length one of them proposed prayer: I neither refused nor consented. They knelt down, and both prayed, one after the other. In their supplications there was such tenderness of feeling, and suitability to my condition, that my attention was excited, and for a while my bewildered, but now peaceful mind almost concluded I had received an angelic visit. Still I cannot but believe they were sent of God on an errand of mercy, to save me from destruction. They saw that I was deeply afflicted in my mind, and before they left me, exhorted me to pray to that God who alone comforts the distressed; and engaged to call upon me the following Sabbath."

"A strange feeling affected both my body and mind, for which I have no name; however, my great terror of soul was gone, the storm had passed over, but there was not a calm. I could scarcely call it hope; and yet it was far unlike the despair that had tortured me through the dark and dismal night. I turned upon my knees, and tried to pray. I had sometimes prayed in my youth; for my father used to summon his family together for devotional exercises; but I had long been a stranger to prayer. I knew not for what I prayed; but I did know that my mind was more composed. I arose and cleaned myself and my wretched cell. Through the following week I attended to a little work; got some flax, spun a few hanks of yarn, sold them, and procured a little food. I frequently reflected on the visit I had received, and could not help thinking it strange, that those two strangers should come into my cabin just when they did; and that after their visit, I should feel my determination to destroy myself removed. I now see it was a merciful interposition of my good Savior, who sent them to me, who otherwise might now have been lifting up my eyes in

torments; and O how I longed for the arrival of the coming Sabbath, that I might hear them pray! At length it came: I was up early, had my house clean swept, and put on a good fire. I waited with anxious expectation, but in vain, for they came not. I went out to look across the moss, but nobody could I see. Disappointed, I came into my cabin,—but restless and anxious, I went and looked again, and saw nothing. I was much cast down, I could not rest—I concluded they would come no more; that the sight of me, and my wretchedness, had quite disgusted them."

"At length, however, I received a little comfort, from hearing that the persons I expected to call upon me that morning, had sent others to the island to conduct the meeting; and that they would come the next Lord's day. I spent the week in a state of agitation, between conflicting hopes and fears, sometimes thinking I might yet be happy, and at other times concluding I should never know peace. All this time, strange to tell, I never thought of looking for happiness to God and religion."

To be Continued.

## LIFE OF LEANG AFA.

THE NATIVE CHINESE EVANGELIST.

Condensed for the Tract Magazine, from a Memoir by Rev. E. C. Bridgman, Am. Missionary at Canton.

Among not far from 350 millions of the Chinese empire, though a few thousands have been brought to the Romish faith, there are not probably more than twenty sincere worshippers of the true God. From the monarch to the beggar, the name of Jesus is an offence; and there is an apathy in regard to spiritual things, a self-complacency, contempt of strangers, and hatred of foreign creeds, which nothing but divine grace can subdue.

LEANG AFA, (or Leang Kung-fa) is now 47; a native of Kwang-tung, 70 miles from Canton; born of poor parents, who gave him no education till he was 11, when he studied 3 years in the village school, committing the five Chinese text books on ethics, science, and political economy, thoroughly to memory, word for word. This constitutes a common education in China; and perhaps nine tenths of the boys in China are taught to read and write.

Leang Afa now went to Canton; and after having tried the business of pencil-maker, engaged in cutting or engraving blocks for printing Chinese books; pursuing the business sometimes in Canton, and sometimes in the neighboring villages; and wasting his earnings with worthless companions in intemperance and gambling.

At the age of twenty-seven, Rev. Dr. Milne, having spent about a year in China, resolved, with Dr. Morrison, on commencing a mission at Malacca; and Leang Afa was engaged to assist him in printing at that station, where they arrived, May, 1815. Here Leang Afa, being separated from his former companions in sin, resolved on becoming a better man; but all Dr. Milne's faithful instructions from the Bible, he had no heart to receive. A priest of Buddha, at this time, planted himself at Malacca; calling on the people to repair and furnish the temple, and promising to those who would read and repeat the sacred books, absolution from hell, and another birth from rich and honorable parentage in this world; and to those who would recite one thousand *nition* pages, or an equivalent in repetition from a sacred book, the supreme delight of the Western heavens for ages. This latter task Leang Afa undertook; and having pursued the repetitions for several tens of evenings, at length, as he was sitting alone, he thus meditated: "From my 19th year till the present, my 28th, all my thoughts, words and actions have been evil; and now I am sitting here alone, reciting prayers to Buddha; and am not attempting one good or meritorious action; how then can I obtain pardon of my sins?"

Now, for the first time, he was willing to listen to the preaching of the Gospel; he seized the Bible and read it with interest, especially its condemnation of his former gross sins, and of idolatry. He began to feel the force of its truths. The death and sufferings of Jesus affected him deeply. For light on different passages, he repaired to Dr. Milne. He saw the way of salvation; accepted it; and made a formal profession of his faith.

After continuing in Malacca four years, he returned to China; and seeing his family and friends wholly given to idolatry, prepared a Scripture Tract explaining the sin of idolatry and exhibiting the plan of salvation by Christ; and having obtained the revision of Dr. Morrison, engraved it, and printed about 200 copies; but the police-men, learning what he had done, seized and destroyed his books and blocks; and shut him up in prison.

As soon as Dr. Morrison heard of this, he interposed and procured his release; but not till about seventy dollars had been exacted, and he had received thirty blows from the bamboo—an instrument of punishment, about five and a half feet long, two inches broad, and one inch and a quarter thick, which was so severely applied as to cause the blood to flow down both his legs. He felt that all he suffered, was a just punishment inflicted by his heavenly Father; and was rendered both the more humble and devoted to the cause of Christ.

He soon returned to Malacca for a year; when he came again to China, and labored with great fidelity for the conversion of his wife, who was brought to believe in Jesus; and "from that time," says Leang Afa, "we have been of one heart and mind in worshipping and serving the true God, and in endeavoring to turn others from the service of dumb idols."

He became anxious also for the salvation of his countrymen; and in order to qualify himself to be more useful, returned to Malacca, and prosecuted the study of the Bible under the direction of Dr. Milne. After about one year, this beloved man died, in 1822, and Leang Afa pursued his studies for two years, with Dr. Morrison, when he commenced laboring as an Evangelist; and for ten years, has continued steadfast in the faith and labors of the Gospel; and has employed his whole time in making and circulating Christian books, and proclaiming the word in other ways, as he has found opportunity.

From the Vermont Chronicle.

## COMMENTS.

2 Tim. ii. 3.—And if a man also strive for mastery, yet is he not crowned, except he strive lawfully.

That is: Take heed to your means, as well as to your ends. The competitors at the public games are required to conform strictly to the prescribed regulations, and cannot obtain a prize without such conformity. No matter what degree of strength, agility, or skill, an individual may display, or how he may surpass all other competitors in these respects, or in reaching the prescribed goal,—still, if he fails to abide by the rules, it is of no avail; the crown is withheld from him and bestowed on another. So it is with the Christian, and especially with the Christian minister. He must beware, lest he spoil his work and lose his reward, through heedlessness in regard to the character, the various bearings and the ultimate tendency of his ways and means. He is not to set up for himself an end, and a subordinate end, as the accomplishment of any good thing on the earth must be—and drive headlong at it, regardless of all consequences but

the simple one at which he aims. He must take heed to his means as well as his ends.

Rom. xiv. 14. I know, and am persuaded, by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.

The apostle's inference from this is, that such as are strong ought to bear the infirmities of the weak, and not to please themselves, i. e. not to insist on doing every thing that in their own better judgment is right and proper, in essentials, when their weaker brethren would thereby be led into sin.—See the whole 14th chapter and the first verses of the 15th. Consider the circumstances in which this principle was laid down, and the subject to which it was immediately applied. It was doubtless desirable and of no little importance to the interests of religion, that the unfounded scruples of weak, ignorant or prejudiced Christians respecting days and meats, &c. should be speedily done away. They hindered growth in knowledge and grace in the church, and were an obstacle in the way of its extension. But it is not according to the genius of Christianity, it seems, as the apostle understood it, to put down such scruples by disregarding and rudely trampling them under foot. The inspired preachers of the Gospel dealt gently with the weak in faith. It was only when they became contentious, and indulged evil passions and an unchristian spirit, like the Corinthians, or were about to give up some cardinal doctrine of the gospel itself, like the Galatians, that the apostles came out upon them with strong rebuke, expostulation and argument.

As to unessential points, they left the spirit and principles of Christianity gently, peaceably, and gradually to develop their influence, being sure that thus at length, and best, all things would be brought into subjection. Paul, indeed, laid down clearly the true principles, and thus confirmed the strong, and told the weak of their error; but at the same time, his severest language is addressed to the former, and not to the latter. The guilt of the weak brother's sin is laid at the strong brother's door, although the latter is, in the abstract, right.

From the N. E. Spectator.

## IS IT RIGHT? IS IT CHRISTIAN?

The friends of the blacks are denied the privilege of meeting in any vestry in Boston, to pray for the welfare of the colored race, and for the abolition of slavery. The reasons assigned, we are willing to give the Christian community, provided we are requested to by the proprietors. We ask, "Is it right? Is it Christian?" Who are they that are thus forcing churches to close their vestries—frighting Christians from even meeting to pray? Political demagogues of infidel or at least of no religious principles. Their language is, "You hold a meeting of any kind in which the subject of slavery is introduced, and you are disorganizers, enemies to the union. If you do it, you do it at your peril; we will mob you if we can." Strange infatuation, that the christian community should believe such base slanders on those who meet together to deliberate on slavery.

We have said, and we say again, we have never attended any meetings in which a more christian spirit was manifested, than in the few anti-slavery meetings we have attended in Boston. If Christians do not believe us, we say to them,—"Come and see." Those who say any thing to the contrary, say what they do not know.

Further, our political papers which speak of the doings of the anti-slavery societies in Boston, not only say what they do not know, but promulgate the most deliberate falsehoods. A short time since, the Commercial Gazette, of this city, stated that on a certain Monday evening, there was to be an anti-slavery meeting, at which Mr. Thomson would make an address. On the next Tuesday morning, the same paper states that the meeting was put off, at the earnest solicitation of the mayor, and civil authorities. This was copied into the New York Commercial, as truth, and we suppose was believed as truth by our citizens generally, although it was, at the time, contradicted. Now we know there was not a word of truth in the whole of it. There never was, and never had been, an anti-slavery meeting appointed on that evening. "Is it right? Is it Christian?" thus to believe the falsehoods of not let the enemies of anti-slavery, but in general, the enemies of religion and good order? For, we ask, is that man a friend of religion or of good order, who does all in his power to excite a mob against men met together for a peaceable and benevolent purpose?

We are conscious that we feel, and that we manifest feeling on this subject. This we shall continue to do. If our feelings are not christian feelings, we wish every friend of religion would tell us of it. We stop not to inquire whether our principles are Garrisonism or any otherism. We are the followers of no man; and the advocates of no association of men. We are opposed to slavery, and shall try to make others opposed to it. We cannot sit calmly down and see so little done to bring the system to an end, a system which at the present time, we firmly believe, is the greatest hindrance in existence to the progress of the gospel, throughout the world. Certainly there is not so great hindrance to the progress of our free religious and civil principles throughout the civilized world.

We cannot sit calmly down, and see, in the District of Columbia, the cradle of liberty, the greatest slave-market in the world, and ten times more wicked than any ever established on the coast of Africa. Yes, ten times more wicked, for here are all the sins of kidnapping, imprisoning, chaining, scourging, and even killing, under the eye of Congress, and without the forms of law.

We may not even petition Congress for the abolition of slavery in the District of Columbia without being charged with political interference and designs to abolish the union. We expect the present session, while we shall "cry aloud and spare not," until every enemy of slavery in New England shall give his name to a petition for abolishing slavery in the District of Columbia,—we expect, while we are doing this, to be charged with attempts to dissolve the union; and to be cautioned by the *trumped-up* against Garrisonism. "Is it right? Is it Christian?" for the Christian community thus to join with the world in stigmatizing our motives, and to give the name of "Garrisonism" to all manifestations of zeal, on this subject.

We hope Christian friends, and especially Christian ministers, we hope better things. Will you not, one and all unite with us, and get every one to sign a petition to Congress for abolishing slavery in the District of Columbia? This will be the theme of our anti-slavery efforts this winter; this will be all the Garrisonism we shall manifest. "Is it not right? Is it not Christian?" to unite with us in this one great object. We know nothing about united, persevering effort, in this country. We send in a few petitions, and they are thrown under the table; and we then sit down in despair. "Is this right? Is this Christian?" No. Let us do like the ladies of England, who sent in one petition to parliament, to which were appended 187,000 names, for the abolition of slavery in the British colonies; and said, we will never give over petitioning, until our object is accomplished. The petition took four men to carry it into the parliament house. Send such petitions to Congress for the abolition of slave

ry in the District of Columbia, and they will not be put under the table; they cannot get them under the table. Send such petitions, and Congressmen will think there is something in public opinion at the north, which requires that they should examine the subject.

Dean Swift having preached an *unsize sermon* in Ireland, was afterwards invited to dine with the judges; and having, in his discourse, considered the use and abuse of the law, he had borne a little hard upon those counsellors who plead causes which they knew in their conscience to be wrong. When dinner was over and the glass began to go around, a young barrister who happened to be present, took occasion to retort upon the Dean, and after altercation upon both sides, the councillor at last asked him, "If the devil were to die, whether a parson might not be found, for money, to preach his funeral sermon?" "Yes," replied the Dean, "and I would gladly be the man, for I would then give the Devil his due as I have this day given his children."

Condemnation of Alcohol by the Underwriters.—All the marine insurance offices in the city of New York, have, by an unanimous vote, decided to make an allowance of five per cent. on all vessels sailing without ardent spirit. This noble decision, while it speaks volumes in favor of the great cause of temperance, and the rapid march of public opinion, will have a two-fold bearing. It will be the means of driving rum, that fruitful cause of disaster every where, from the ocean; for what prudent ship-owner will, in the face of this most judicious decision of the underwriters, place on board an unnecessary and dangerous article, as a drink, that is to jeopardize his property, and the lives of those entrusted with it? Surely none. The sea will not only be purified by this step, but in addition to its most benevolent operation, there cannot be a question that dividends on insurance stock, will be greatly increased. We trust all the marine insurance offices in the Union, will, without delay, adopt the like regulation.

## PROTECTION

## INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE. RANCE, at their office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

Wm. W. Ellsworth, Solomon Porter, Jeremiah Brown, Merrick W. Chapin, James B. Hosmer, Nathan Morgan, Henry Hudson, Roderick Terry, Edward Watkinson, Thomas C. Perkins, D. F. Robinson, Martin Cowles, Martin Welles, Henry Waterman, Samuel Kellogg, Daniel Hopkins, Charles Sheldon, Henry A. Perkins, Horatio Alden, Joshua P. Burnham, C. H. Northam, W. W. Ellsworth, President, Thomas C. Perkins, Sec'y.

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A VALUABLE Improvement on INDIA RUBBER SHOES, lined, bound, and soles on the outside, which makes them durable, and perfectly water-proof. This article surpasses any thing of the kind ever made. They are for sale at the old stand of Sylvester Wiley, 2 doors south of the Free Church, Main street, and at no other place in the city.

India Rubber Shoes repaired in the best and neatest manner, at short notice.

## WANTED,

One Thousand pairs old India Rubbers in exchange, for which a fair price will be paid.

Hartford, Nov. 8, 1834.

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In his JUVENILE School, pupils will be received from 6 to 14 years of age. Terms \$23, per quarter. Hartford, Dec. 6, 1834.

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Nov. 23.

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